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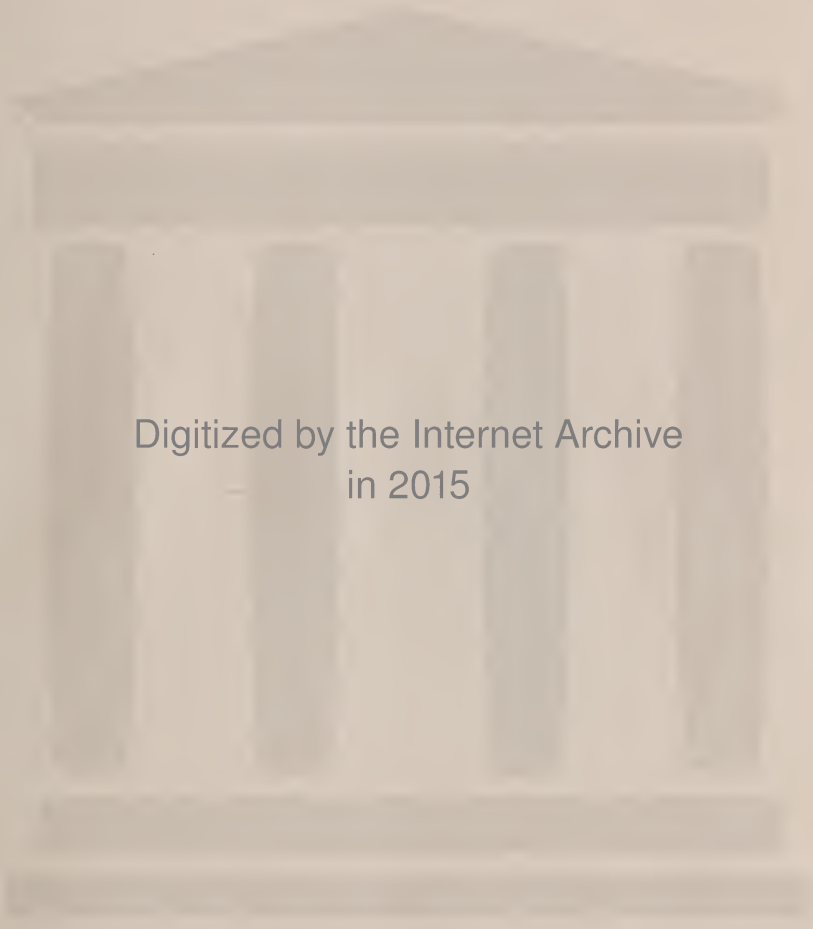
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THE GREAT MEN'S MISSIONARY CONVENTION, OMAHA, NEBRASKA

David McConaughy and Dr. Hunter Corbett of China are in the middle of the front row of the lowest group

The Missionary Review of the World

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SIGNS OF THE TIMES

A GREAT MEN'S MISSIONARY CONVENTION

The account of the Omaha Convention, given on another page, clearly shows that men are beginning to take a larger interest in world-wide missions. Ten hundred and fifty-five men from States in the district bounded by Michigan and Colorado, Minnesota and Texas, considering their distinctive missionary responsibility for three days, is a noteworthy event. This is probably the first Foreign Missionary Convention for business men ever held in America, and it is only the beginning of a series. The Convention was emphatic in declaring that the present urgent duty of the Church is to preach the Gospel to every creature. The number of people in the districts occupied by the Presbyterian Church in non-Christian lands is about 100,000,000. This means nearly one hundred heathen to be reached by each member of the Presbyterian Church in America. To evangelize these multitudes it is believed by missionaries that one missionary is required for every 25,000 heathen. This would mean 4,000 missionaries for the Presbyterian Church, instead of the present 900. Instead of an annual offering of $1,200,000 now contributed, $6,000,000 annually would be required to support this enlarged work. These advances were fearlessly faced, and with profound conviction were unanimously recommended as the basis on which the Presbyterian Church should operate. If other denominations in America would carry out a similar policy, the number of American missionaries abroad would be increased from 5,768 to at least 25,000, and the annual contributions from $9,000,000 a year to about $50,000,000. Something like this is needed, in order to evangelize the world. "After all," says J. Campbell White, "that would be only an average of a street-car fare a week from Protestant Church members!"

THE METHODIST JUBILEE IN INDIA

This remarkable Christian gathering is fully described elsewhere. Here gray-haired men and women who had cooperated with the late Dr. William Butler and his wife in laying foundations in India, and several thousand native Christians, representing about 190,000 Indian Methodists, and many prominent Americans made a noteworthy group. Mrs. Butler told of the beginnings, fifty years ago, when she and her husband assembled a dozen natives and preached through a catechist. Now on this very ground

a handsome theological seminary and other imposing buildings constitute one of the finest mission plants in India. During three days hundreds of the delegates lived in tents. Each session was attended by throngs, and on Sunday a genuine Methodist love-feast was held. On Monday 350 men and women were baptized.

There are now 132,463 Methodist church-members and probationers and 57,777 baptized children in India, making a total Christian community of 190,240. There are 41,759 pupils in Methodist mission schools, and 149,279 Sunday-school scholars. The total number of missionaries, missionaries' wives, and missionaries of the Methodist Woman's Foreign Missionary Society is 349, and the total number of Christian workers, American and native, is 5,321. The Epworth League leads with 19,357 members. The aggregate value of the Methodist mission property, the churches, parsonages, orphanages, hospitals, and all other property is $2,716,781. "What hath our God wrought!"

GROWTH OF THE GOSPEL IN INDIA

The *Pioneer,* the foremost English newspaper in India, and one which can not be accused of any missionary bias, says of the last India census returns: "The most remarkable feature is undoubtedly that presented by the figures relating to Christianity. It is impossible not to be struck with the energy with which missionary work is being carried on, and with the success attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which can not be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces and Rajputana, where the famine was most severe, show considerable increase in the Christian population."

Rev. Jacob Chamberlain writes in the *Christian Endeavor World* of three visits he has paid to Ongole among the Telugus. In 1863 he could hear of only two Chrisians within a radius of sixty miles. Ten years later he found 2,185 church-members in ninety village congregations, and some 9,000 registered adherents besides. And now, after thirty years more have passed, he finds 48,411 church-members and nearly 150,000 under instruction. He sagely concludes that the work in Ongole is "not a dismal failure."

AFTER THE FAMINE IN JAPAN

The agricultural famine in northern Japan is over and the spiritual famine also appears to be passing. During the last twenty-five years many of Japan's greatest intellects have declared that Japan had no religion, that all faith was superstition. The result was that many young men were driven to despair and suicide. Now Dr. J. H. DeForest writes that during his thirty-two years of residence, he has never known such universal hunger for new knowledge as now, or such marked hunger for soul-food, such generosity of giving, such a passion for evangelization as is seen among the Kumi-ai (or Congregational) churches, and never were so many new church edifices arising. He announces overtures from the independent Presbyterian churches for

union with the Kumi-ai churches, which union, if consummated, would give a strong body of 50,000 members independent of all foreign control.

JAPANESE MAKING MISCHIEF IN KOREA

A strange controversy has arisen in Korea since the Japanese have practically assumed the government of that country. The Japanese authority there is vested in the residency-general. The chief of the civil administration under this office is Mr. Tsuruhara. He has recently issued instructions to his subordinate officials touching their duty in relation to the actions of the Christian missionaries. These men, says Mr. Tsuruhara, are in the habit of extorting money from Korean converts in behalf of many fraudulent enterprises, such as the building of churches and the maintenance of charitable institutions of various kinds! He gives particular directions to the Japanese officers to take all precautions to protect their Korean wards against the wiles of these designing Christian workers! It is not to be expected that the Japanese protectorate and the Christian work in Korea can exist together without some friction, but this order of Mr. Tsuruhara indicates a lack of knowledge on his part which is surprizing.

CHANGES IN CHINESE WORSHIP

Some months ago the Shanghai *Taotai* suggested, that the large sums of money squandered on ancestral rites should be used for modern education. Already a remarkable response has come from the Chinese of Singapore, who have decided to devote to education the money hitherto spent in processions and feasts in ancestor-worship. It is estimated that some $100,000 will thus be made available. This indicates an attitude of mind toward ancestor-worship which is quite unprecedented.

If the millions of China would act upon the advice of the Shanghai magistrate, not only would a great obstacle to missionary work be removed, but the national finances would be materially helped by the economizing of the extravagant and useless outlay, which is said to cost the Empire some $100,000,000 annually.

A remarkable imperial edict announces that Confucius has been elevated to a position of equality with heaven and earth, the supramundane powers, as the Chinese regard them, inferior only to Shang-Ti, the Supreme Ruler. This step seems to have been taken to avoid the difficulty which has existed in the case of Chinese Christian students, who had conscientious scruples with regard to the "worship of Confucius," which was required of all who sought admittance to the new schools and colleges. As a result of this edict Confucius will now be regarded as above the plane where worship is permitted for any except the emperor. Thus by a clever ruse a great difficulty has been removed from the educated Chinese Christians.

A WOMAN'S DAILY PAPER IN CHINA

Among the many signs of progress in China, perhaps the most remarkable is the daily paper edited and published by a woman named Mrs. Chang. She

is a native of Peking, but having married an official, has spent many years in Central China. Her husband died leaving her an only son, and after a time, the two returned to Peking. Mrs. Chang's heart became intent on the progress of her country, and being convinced that such progress was only possible by the removal of prejudice and superstition, and through the uplifting of her sex, she decided to start a daily newspaper for women, called the *Peking Woman's News*.

This woman's paper, altho started less than a year ago, has already become a power in Peking. The articles are written in colloquial Mandarin, easy for the women to understand, and are very entertaining. Sarcasm and ridicule are freely used, but so evident is the love of country and love for the women themselves throbbing underneath, no sting is ever felt. The news is divided into four sections: news concerning women, general news, news from Peking, and news from the provinces. The general news contains all important telegrams from foreign countries. The running comments, sometimes condensed into a single word, by this keen-minded woman, jealous for China with a woman's jealousy, are often exceedingly interesting. Besides stories and fables, a section is given to topics like arithmetic, physics, domestic science, or hygiene.

TRANSFORMATION IN THE NEW HEBRIDES

Fifty years ago a missionary landing in the New Hebrides was met by a howling mob of naked savages. He could not speak their language and was in danger of losing his life. All was disgusting and forbidding. Their conversion and civilization seemed hopeless. Contrast such a scene with that which awaited Rev. J. Noble Mackenzie when he returned to Santo, and landed at Noguqu after a furlough in Great Britain. He writes:

> We had a right royal welcome. It was a Sabbath Day, and the morning service was just over when the steamer appeared in sight. The Christian chief and some of his men put off in canoes and were on board to welcome us as soon as the ship was anchored, while the rest of our people flocked to the beach and stood there awaiting our landing. On stepping ashore we were surrounded by hundreds pressing on us to shake hands, and some insisted on hugging us. We could not help contrasting it with our landing eleven years before. Then, they were practically all naked savages; now, they were all clothed Christians. Several shook hands with us in tears; they were thinking of their loved ones who had died in our absence and could not be there to welcome us back.
>
> The house had been left open, without a door locked, and I had inadvertently left ten pounds of money in an open place, but everything was as safe as the bank. Philip, the teacher in charge of the head station, deserves great credit. He came to us a naked heathen, when about twelve years old, asking to be allowed to stay with us on the station. We fed, clothed, and taught him for three years, and then sent him to the Training Institution for Teachers, and after a four years' course he returned with a first-class certificate. During our absence he had charge of the work at the head station, including Sabbath services, catechumens' class, daily school of two hundred and fifty scholars learning to read and write in the native language, and an English school of about forty boys, together with the management of the eleven boys and girls who live at the station. Not very many white men of the age of twenty-one could be trusted with so much.

THE POWER OF THE GOSPEL IN NIAS

One of the most encouraging mission fields of to-day is the Dutch island of Nias, west of Sumatra. The work there was commenced by the Rhenish Missionary Society in 1865, but was most difficult work, and no fruit appeared until 1875, when 25 were baptized. Of these 9 are still living and are leading consistent, humble Christian lives. In

1890, when the mission celebrated its twenty-fifth anniversary, there were only 5 missionary stations and 822 native Christians. After that came a time of marvelous progress, so that in 1899 there were 12 stations and 4,334 native Christians, and six years later 14 stations, 8,365 native Christians, and 3,107 catechumens. During the past year the missionaries have made extended trips into the interior, and the senior missionary sums up the fruit of these trips into the single word *"tola,"* which means, "the way is open." The whole island is open to the preaching of the Gospel. A school for the training of native teachers has been in existence for some time, and 38 of its graduates are already in the service of the Master upon Nias.

GOOD NEWS FROM WEST AFRICA

From the new stations of the Basel Evangelical Missionary Society in the grasslands of Kamerun in German West Africa come most encouraging reports. In Bali a thousand or even more of the native fetish worshipers regularly listen to the preaching of the Gospel on the Lord's Day. The school, most important in this new field, is very prosperous, but is much hampered by lack of teachers and necessary literature. The women must be neglected until European deaconesses reach the field. In Bamum, a station occupied in March, 1906, the missionary work is just beginning, but is very encouraging.

The young king, who was opposed to the starting of the missionary work at first, has become quite intimate with missionary Goehring, while the king's mother, a most influential lady, is very friendly with Mrs. Goehring. The king is very eager to learn, and he now keeps three different diaries. In the one he writes his current expenses; in the other he preserves medical prescriptions; and in the third he collects Biblical stories and rules of Christian living, which he hears from the lips of white or black Christians. His conscience seems to be touched, but he is yet far from the kingdom.

The Mohammedans in Bamum are so rapidly increasing in number that the missionaries are seriously thinking of opening a station among them.

THE WORK AT HARPOOT, TURKEY

While temporal conditions in Turkey are dark almost to blackness, there is a brighter side. Earthly trials help the Christians to look to the life beyond, and this is their chief joy. Economic conditions delay complete self-support, but great self-denial is practised in maintaining their own institutions—the churches and schools. Dr. H. K. Barnum, of Harpoot, writes:

> Euphrates College is crowded. In the college proper there are 160 male and 82 female students, while the whole number of pupils, including the primary departments, is well on toward 1,000. The industrial department, including the work done by the orphans, is not only teaching important trades, but it helps many poor pupils to pay in part for their own education. The Vali (governor), a few days ago, paid a visit to these different departments, educational and industrial, and he exprest much surprize at the progress made, and he dictated a long article for the local paper in praise of what he had seen.

BIBLE DISTRIBUTION AMONG IMMIGRANTS

The Church in America is becoming aroused, as it needs to be, on the subject of the evangelization of foreigners who come to these shores. Books have been written, study classes have been formed, and lectures given on the subject. Some progress is also being made.

During 1906, 1,198,434 persons arrived at New York from foreign ports—119,231 first cabin, 134,286 second cabin and 944,917 steerage passengers. Of these, 134,988 cabin and 920,843 steerage passengers were aliens, making the total number of immigrants for the year 1,055,831. The largest number came from Hamburg.

With such an income of foreigners to the United States, what redoubled energy is necessary in home missions! And especially what new activity is needful in city missions, seeing that so large a proportion of immigrants settle in the great centers.

Bible work among the immigrants at Ellis Island, New York harbor, is peculiar and interesting. It is always prosecuted under the most strenuous circumstances. A motley crowd arrives from Europe with a rush, and is quickly gone to the four points of the compass. One-fourth of those coming in, besides the children under age, can neither read nor write. There is no time to sift and reach all under such circumstances; nevertheless it is encouraging to find many eager for books in their own language. The distribution during last year at Ellis Island was 44,368 volumes. Of these 2,713 were in English. Among the languages Polish ranks first in the number of scriptures called for, with 10,056 volumes. The next largest number was Italian—4,674. Giving the scriptures to these aliens is a work of inestimable value to the country, as well as to the newcomers; for the true character of American liberty is thus put into the hands of people who come for personal gain.

THE CHINA FAMINE RELIEF FUND

The latest advices from China show a most pitiable condition. The starving multitudes are gathered at various centers and two committees—one civic and one missionary—are working in harmony to relieve the distress by giving food and employment to the starving and homeless. Letters from the famine district are printed on another page. The *Christian Herald,* foremost among relief agencies, has already cabled $101,000 to the committees, and plans to send at least $150,000 worth of grain as soon as arrangements can be completed. Christians from all over the United States are now sending in their gifts to the *Christian Herald* fund at the rate of about $10,000 a day. God is giving us an opportunity of "heaping coals of fire" on the Chinese in memory of the Boxer outrages of 1900. The response to this call for help is noble and generous. The spiritual harvests in the conversion of men, women, and children will come in due season.

JOHN G. PATON, APOSTLE TO THE NEW HEBRIDES

BY ARTHUR T. PIERSON

"God buries His workmen, but carries on His work." The patriarchs in modern missionary history are rapidly passing away. Very few, if any among them, have been more conspicuous than the venerable missionary and apostle of the New Hebrides, whose patriarchal face and apostolic career, whose vigorous addresses on missionary topics, and whose splendid record of missionary service and heroism have attracted to him both the attention and the affection of so many of God's people throughout the whole of the world.

On the last Monday of January Doctor Paton passed away at Canterbury, Melbourne. About a month before, his younger brother, the editor of his biography (Dr. James Paton, of Glasgow), had already preceded him into the great life beyond. These brothers, tho there was twenty years' difference in their ages, had been in closest fellowship for many years, both of them earnest, gifted, and spiritual men, serving the Church, one at home and one abroad, with equal fervor and devotion in their separate spheres. It is a pathetic fact that they should have been called to their reward within a month of one another. "Lovely and pleasant in their lives; in death they were not divided."

Doctor Paton's father was a humble stocking-manufacturer, and, on account of a warm personal friendship between himself and his landlord, he named his boy John Gibson. This boy was born on May 24, 1824, and, therefore, at the time of his death, had nearly completed his eighty-third year. His birthplace was near Dumfries, Scotland, but when he was nearly five years of age, his parents removed to Torthorwald. Through his paternal grandmother, he was a blood relation

JOHN GIBSON PATON

of a Galloway family, whose members had been sufferers for Christ during the period in Scottish history known as "the killing time"; so that we are prepared to expect, by heredity, a legacy of heroism in his character. The boy's memories of his father were those of a man of earnest prayer, a man who was wont to cultivate the acquaintance of God in the "closet," according to Matt. vi. 6, and the children came to recognize, from what they overheard, his power of intercession, and to associate with the prayer habit the solar light upon the father's face. They went regularly to church with him, a distance of four miles, and were trained in the Bible and the Shorter Catechism, especially on the evenings of the Lord's Day. The boy, however, took no distaste for religious things through this training, but recog-

nized it to the last as having laid the foundations of his whole life of soundness in faith, and readiness for service to a dying world. The young lad learned the trade of his father and, notwithstanding the long hours of work, from six in the morning till ten at night, with only short intervals for meals, like Livingstone in the mills at Blantyre, managed to find spare time for application to study, and mastered the rudiments of Latin and Greek. He had early found salvation in Christ, and had resolved to devote his life to some form of distinct service for Christ in the Gospel. Even his mechanical training proved an unconscious preparation for service, for, years later, in the South Seas, his knowledge of the use of tools and machinery served him in hundreds of cases where self-help and the training of others were necessities to his success.

Those who are familiar with the marvelous story of Paton's life will remember what a singular preparation for foreign work he had in the city of Glasgow and its environs. He learned there to serve as district visitor and tract distributer, received some training in the Free Church Normal College, and especially labored with great success among the destitute souls in the wynds—the neglected districts of that great city. It was there that he not only learned to preach the Gospel in simplicity, even to a few, but discovered what power there was in individual effort in gathering a congregation. After a considerable term of service, he was about to be removed to some other field because of the apparent unfertility of his work, but the few who had been accustomed to enjoy his ministry determined that they would try what individual invitations could do greatly to increase the number of his congregation; and with most astonishing results, for the largest available place speedily became too small for the crowds that were brought together by this simple form of individual effort.

Paton had passed his thirty-third birthday when he sailed for the New Hebrides as a missionary of the Reformed Presbyterian Church of Scotland. A glimpse of his early experience as a missionary, in Tanna, is worth transcribing in his own words:

> From the first we encountered difficulties and dangers. We had only been two or three days on the island, when six people were not only killed in a fight, but were cooked and eaten. The natives came to see me building my house. Two tribes not on friendly terms met, old prejudices were revived, and they were at once in deadly combat. We struggled on for three and a half years amid many difficulties, attempts being often made on our lives. Before the end of that period my wife and child had died. I had acquired the language, had reduced it to writing, and was progressing pretty well, when opposition broke out. Two missionaries in connection with the same mission—Mr. and Mrs. Gordon—were murdered on Erromanga. Again and again the natives tried to murder me, and at last a young missionary, Mr. Johnson, fell by my side, as the result of one of the attacks made on us. The station had to be broken up, I took shelter for a week or so with a friendly chief, and during that time I hovered, as it were, between life and death. I hid part of one night in a fig-tree, and managed to escape to sea. I got round to the other side of the island where there were another missionary and his wife. At the end of two months more we all got away in a vessel. This missionary's wife died when we got to Aneityum, and he himself died soon after in the island of Marè.

Undismayed by such experiences, Mr. Paton went to Australia in a trading vessel, and, working among the

churches and appealing to them for help, gathered together sufficient funds to secure a missionary ship which would bring provisions from Sydney. Returning to the New Hebrides he immediately began work on the island of Aniwa. The first vessel being wrecked, he returned to Australia and secured a second ship, this being exceedingly important, because there were no regular mails or trading vessels, and the missionaries were therefore dependent on their missionary craft, as a shuttle of communication moving to and fro, to connect them with the outer world. Doctor Paton describes the visits, with which he was favored soon after the death of his wife, from Bishop Selwyn and the beloved Coleridge Patteson:

> Standing with me beside the grave of mother and child, I weeping aloud on his one hand, and Patteson—afterward the Martyr Bishop of Nakupu—sobbing silently on the other, the godly Bishop Selwyn poured out his heart to God amidst sobs and tears, during which he laid his hand on my head and invoked heaven's richest consolations and blessings on me and my trying labors.

These visitors strongly advised that he should go for a trip round the group of islands, and thus combine work with needed rest, change, and recreation, and they offered to land him anywhere he wished, at Aneityum or elsewhere. But the danger threatening his life among the savage people, which was a partial reason for their plea, led him to a different conclusion. He apprehended that, if he once withdrew, he would lose whatever hold he had upon them, and would not be allowed to land again; and so, with his habitual self-sacrifice, notwithstanding his own weakness and illness, he determined to remain where he was. In many times and in many ways his life was threatened, and he was assaulted and in imminent danger in scores of instances. But faith, courage, and patience sustained him. He was kept in the shadow of God's presence, and, in marvelous ways and in multitudinous cases, was preserved, and in such fashion as increased his confidence in the protecting providence of God. Not long after Mr. and Mrs. Gordon had been murdered on Erromanga, a party of natives from that island landed on Tanna, and sought to incite the people to murder Mr. Paton. Just when the crisis was most perilous, Commodore Seymour, with two British war-ships, arriving at the island, urged his immediate retirement from Tanna. But, notwithstanding such advice and the offer of such powerful help, he determined not to move from his place. The prospect was not promising but threatening, but he felt that if the truth he was preaching was beginning to take however little root, he dared not run the risk of undoing whatever had been done and thus imperil final success by irresolutely forsaking the field into which God's providence had led him. A great passion for souls that was so remarkable in this man, and so absorbing, once more led him to the sacrifice of all self-interest, and the acceptance of all self-exposure on behalf of this benighted and misguided people. Bishop Selwyn said, with regard to this decision:

> Talk of bravery! Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such danger.

While Doctor Paton was no orator

in the ordinary sense of the word, few men have ever spoken in England, America, or Australia, whose words have awakened deeper interest. His addresses were apostolic in simplicity and in fervor. They sounded like new chapters in the Acts of the Apostles. They were full of marvelous heroism on the one hand, and marvelous providential deliverances on the other, so that his life seems to have been one perpetual miracle of preservation. His book having had a wide circulation—first, in two volumes, and then three combined to form a single volume—has made his name a household word wherever men and women have been accustomed to study the story of missions, or have been found responsive to the needs of a sinful world. Few men of his generation have been so successful in appealing to the generosity of the churches in support of missionary labor. The fact is that his own heroic self-sacrifice and his marvelous story of modern supernatural intervention quickened the sluggish faith of all believers, stirred even unbelieving souls, and made his hearers feel as tho they had been transported back to apostolic times, and were still looking upon the wonders of an age of miracles.

Doctor Paton's name will be preeminently connected with the raising of the money for building more than one *Dayspring*, the latest being a steamer in which many young people became shareholders, and by which they were made active participators both in the work of missions and in the deep interest which missionary labors inspire. It is to be hoped that the home-going of Doctor Paton will be the means of drawing new attention to the story of his wonderful missionary career. We have long counted his book as deservedly ranking among the twenty greatest missionary stories of all modern times, and we believe that Doctor Paton's name will stand among the foremost of the fifty great foreign missionaries who belong to the Victorian age of missions.

MISSIONARY WORK IN THE NEW HEBRIDES

BY REV. JOSEPH ANNAND, D.D., SANTO, NEW HEBRIDES

The recent death of the venerable John G. Paton brings these islands again into prominence. In the tropical waters of the Southwest Pacific lies this group of about sixty islands, only fifteen of which are of any considerable size. At some time in the ages past they were thrown up 5,000 or 6,000 feet above the surface of the sea by volcanic action, and to-day three of their volcanoes are still active. The coral insects cooperated to form the coast lines, and to-day the mountain sides are densely covered with green verdure and are very beautiful. Being fertile they yield nearly every kind of tropical fruit, tho little is exported beyond copra, or dried cocoa nuts.

The Spaniards discovered the islands three hundred years ago, but they were not explored until 1774, when Cook visited them and called them the New Hebrides. Until very recently they were no man's land politically. Then Great Britain and France proclaimed a joint protectorate, but for nearly twenty years protected no one. On the contrary, this

arrangement produced a condition bordering on chaos. Last year (1906) an honest effort was made to give us some real government. Three judges have been appointed to decide upon all matters of dispute; and a prosecutor is to see that the laws are obeyed. Municipal government is to be introduced wherever twenty families of white people are congregated. The laws will be French or British, according to the nationality of the majority. At present there are about six hundred Europeans in the whole group. How this tentative government will work, or what justice may be given to the natives under it no man can tell. Friends of the New Hebrideans, however, rejoice to see strenuous efforts being made by the authorities to stop the supply of alcoholic liquors among the natives, to save them from speedy extinction.

The number of natives is now probably not more than 50,000. They are of the negroid family, and are low in the human scale. They have practised infanticide, murder of the stranger, helpless, and insane, and have been horribly addicted to cannibalism. Their girls and women have been sold for hogs, and virtually enslaved by the men. Their scanty dress and vile customs are truly barbarous. Their religion is a species of ancestor worship, or of spirits which have resided on the island in human form. Memorial drums, images, and symbols are found on most of their public squares, while fetishes with sacred places abound. Feasts and dances are held in honor of the dead, and to appease the spirits. Sacred men, or sorcerers, are found on all the islands, and over the larger part of the group secret poisoning is practised by them in carrying out their wicked purposes. They have never anywhere reached the idea of a supreme being, hence no native term for deity can be found.

The first attempt to introduce the Gospel among these people was made by John Williams in 1839. On November 29 of that year the brig *Camden* arrived off Tanna, where three Samoan teachers were landed. The next morning the mission vessel was in Dillon's Bay, Erromanga; and the Christian world knows the tragedy of that day. The heroic Williams and his young companion, Harris, fell under the clubs of the savages. The body of the former was carried inland and devoured. News such as the *Camden* carried back to Samoa might have daunted the bravest hearts, but instead it only stirred the Church there to put forth more strenuous efforts to give those deluded murderers the Gospel. Within five months the Rev. T. Heath was in the group with more teachers—men volunteering to avenge in Christ's way the death of their beloved missionary. Two of these were settled on Erromanga, two on Aniwa, and two more on Tanna. The following year (1841) the Rev. A. W. Murray brought more teachers to aid in the work. Two of these were put on Aneityum, but owing to the extreme hostility of the Erromangans those left there the year before had to be removed, while two of the Tanna staff had died. Turner and Nesbitt tried the next year to win the Tannese, but after seven months of sore trials they fled. In 1843-4, when no vessel visited the group, disease, death, and the cannibals played havoc with the infant mission. However,

in 1845 a great advance was made by placing thirteen new men in the field; but the following year reverses set back the work and discouraged the workers. These noble Eastern Islanders could not stand the New Hebridean climate with its fever and ague. All honor to those brave men and women from Samoa and Rarotonga who so freely laid down their lives for the Master.

July 13, 1848, marks a new epoch in this mission, for then arrived at Aneityum the Rev. John Geddie and his wife, accompanied by Mr. Powell, who came to see them settled and help them in gaining the language. From that date onward the mission passed into the hands of the Presbyterians. Their first year was one of severe trials. Fever and ague debilitated the workers, while heathenism of so low a type tended to harden man's sympathy for man. Mr. Powell returned after one year's labor to resume his work on the Eastern Islands. During the next three years Mr. and Mrs. Geddie toiled on alone amid discouragements and dangers. Four years after landing eleven people were baptized and the first church formed in the New Hebrides. That year the Rev. John and Mrs. Inglis, of the Reformed Presbyterian Church in Scotland, joined the mission and settled on the north side of Aneityum. Five years later the island had become Christian. A mighty and wonderful change had come over the people. The success of the Gospel there proved a marvelous stimulant to faith and works in the Christian world. The infant church at Aneityum, in its new-born zeal, sent out dozens of men and women to carry the truth to other islands. They replaced, in a measure, the retiring Eastern Islands' teachers and occupied Futuna, Aniwa, Tanna, Erromanga, and Efate.

In 1857 the Rev. G. N. Gordon and his wife arrived, and were settled upon Erromanga near where Williams fell. For four years they toiled and suffered and prayed, not without fruit; then by the martyr's chariot God took them to Himself. Revs. Messrs. Paton, Copeland, and Matheson arrived in 1858 and were located on Tanna, and two years later Rev. S. F. Johnston came and took Copeland's place, as the latter had removed temporarily to Aneityum. To those who have read the autobiography of Doctor Paton I need say nothing about those three years of toil and trouble that befell the Tanna Mission. Early in 1861 that island was abandoned.

The Revs. J. D. Gordon, Dr. Morrison and wife arrived in the group in 1864 by the first *Dayspring*. The former took up the work so suddenly laid down by his brother, while the Morrisons settled on Efaté. Three years later Rev. Mr. and Mrs. McNair came to the assistance of Gordon, and Rev. Mr. and Mrs. Cash to aid the Morrisons. In 1868 Rev. Mr. and Mrs. Neilson reopened Tanna and the next year Rev. W. and Mrs. Watt joined the mission on that island. Nguna was occupied in 1870 by Rev. P. and Mrs. Milne. The next year Rev. Mr. and Mrs. Goodwill tried in vain to open Santo. Illness and hostile natives compelled them to give up the work two years later.

In 1872 J. D. Gordon fell a martyr on Erromanga in the month of March, and three months after Rev. H. A. Robertson and his wife cast themselves into the breach, and by God's favor they are still on that "martyr isle."

Their labors have not been in vain. Erromanga is now peaceful and largely Christian, one out of every five of the population being an adult church-member.

From the year James Gordon fell the work of evangelization has gone steadily onward. Four new men and their wives joined the mission that year. The Gospel has been continually increasing its power and enlarging its field, until now every island in the group is fully occupied by missionaries, and churches have been formed at all the stations. There are now in the field twenty-three ordained men, all married but one, with four lay assistants and one trained nurse. Five of our missionaries are medical men; and we have one fully equipped hospital, and four others where surgical and medical work is done.

The mission is supported by the Presbyterian Churches in Canada, Scotland, New Zealand, and Australia; and also by other friends who contribute to the "John G. Paton Mission Fund." This fund supports four missionaries and two assistants.

The mission is regulated and guided by the New Hebrides Mission Synod, which meets annually to discuss the work in all its bearings.

A better knowledge of the progress made and the change produced by the Gospel may be obtained by looking at the islands as they were thirty-four years ago when the writer first saw them, and as they are now.

Aneityum was, in 1873, and had been for about fifteen years, a Christian island. A large percentage of the population were church-members in good standing. Every year men and women were going out as teachers and helpers to the other missionaries in the heathen islands. The education and instruction of the people were under the care of Messrs. Inglis and Murray. Futuna was then occupied by Mr. Copeland; but tho he had toiled faithfully among them for seven years, yet no one had turned unto God. These two islands are now ministered to by Doctor Gunn, and both are called Christian. They have done much toward supporting Christian worship among themselves.

Aniwa was the scene of Mr. Paton's labors from 1866 till 1881. When the writer first visited it, there were thirty-two church-members, and about one hundred and eighty attending church services and schools—fifty-five were then heathen and keeping away from the truth. Tho the population here as elsewhere in the group is steadily decreasing, yet the whole people have long since been classed with consistent and earnest followers of the Lord. For the last twenty-five years Aniwa has been chiefly under the care of a Tanna missionary.

Tanna has been an exceedingly difficult isle to win for the Master. In 1873 not one Tanna man had been baptized. Messrs. Neilson and Watt were laboring faithfully and diligently among them then. Neilson left in 1882, and Rev. Mr. Gray opened a new station there the same year, and toiled among them with more or less success for thirteen years. In 1896 Revs. Messrs. Macmillan and F. Paton joined the Tanna Mission. The latter retired broken in health after six years' service. Doctor Nicholson succeeded him. Under Messrs. Watt, Macmillan, and Nicholson the island is now rapidly yielding to "the power of God." Three well-organized churches now exist, and nearly one-half of the

inhabitants are receiving instruction in the Truth.

Erromanga, when first seen by the writer, was in dense darkness. A few church-members were left by the Gordons, and a small number of others were friendly to the Gospel. J. D. Gordon fell the year before; Robertson had nobly been "baptized for the dead," and was then entering upon the hard task of winning the "martyr isle" for Jesus. Those who have read his book know the toils and dangers through which he and his wife passed while the island was changing "from darkness to light, and from the power of Satan unto God." A few non-Christians still reside upon the mountains, but the mass of the people have become followers of the Lord.

Efaté had a church organized, with some twenty members, under Messrs. Morrison and Cash before they retired from that field. Mackenzie had entered into their labors in 1872. In the same year Macdonald located on the north side of the island. On our first visit the whole island, excepting two villages, was under the power of Satan. Cannibalism was largely prevalent. The human body was not respected; life was cheap. Man's flesh was proclaimed the best meat they knew. All the sins and vices of the lowest heathens were unblushingly practised. Under the labors of Mackenzie and Macdonald the whole island was brought into obedience to the truth. Heathenism, with all its horrors, has disappeared, and instead have come in many of the blessings and virtues of Christian civilization. This island has produced some of our brightest and best native Christian workers—men and women whose lives adorn their profession, and who have fearlessly devoted themselves to work among the heathen farther north.

Nguna was occupied by Mr. Milne in 1870, but three years later no impression had apparently been made upon the people. Like the neighboring island of Efaté, its people were noted for their cannibal practises. Their dancing grounds were adorned with skulls, the bodies having been devoured at feasts. As many as eight victims have graced a single feast. Behold the change wrought here! A few years ago the adult church-membership on this isle numbered over eight hundred, and no heathen could be found there. These Christians, like their brethren elsewhere in the group, spend much of their time and means in supporting Gospel ordinances among themselves.

North of this all the islands were, in 1873, lying in the grossest spiritual darkness. No resident missionary was anywhere found. In fact, the field was closed against him then. Now churches are found on every island; and under the fostering care of an efficient staff of laborers, the Gospel is making sure progress. Tongoa under Mr. Michelsen is now wholly converted, with some seven hundred church-members. Epi is about three-quarters Christian, or nominally reformed, with over two hundred communicants. Fraser and Small labored here, the latter laying down his life in the work and the former retiring with impaired health after twenty-two years of arduous trial. They left much fruit.

Paama, one of our latest stations, is making rapid progress toward the light under the earnest efforts of Mr. and Mrs. Frater.

Ambrym Island, where a fully equipped hospital is situated, has had a

checkered history. Illness of the toilers retarded the work for many years, as one after another had to abandon the field. Now, however, under Doctor Bowie and his staff of native helpers, the Gospel is making fair advancement.

On Malekula five missionaries are laboring, and rejoicing in the encouraging success of their efforts. Five churches have been organized and a network of schools established well around the island. The interior is yet almost wholly given over to the Evil One, and all the wretchedness and horrors of savage life prevail there.

Malo, like its neighboring islands, has been worked for nearly twenty years with some considerable success. Latest reports give about one-half the people as hearing the Gospel through church services and schools. The prospects here are highly encouraging.

Santo, the largest island, is now also well occupied by five missionaries. Here, too, a church has been formed at every station. Two of these churches have about two hundred members each, while the others are smaller. Numbers are being saved and added to the church every year, so that we trust that before many years elapse this whole island, and the whole group, shall be added to the Lord's redeemed.

We have now mentioned the whole New Hebrides, excepting the three northeastern islands—Aoba, Penticost, and Aurora, and these are worked by the Melanesian Mission under Bishop Wilson. Our fields of labor are distinct, the Anglicans not coming to ours and the Presbyterians not going to theirs.

There are also in the New Hebrides about fifteen French Roman Catholic priests and eight sisters trying, tho with little encouragement, to make converts to their faith.

The New Hebrides Training Institution

Our mission, in common with others, has always aimed to utilize as much as possible native agents. From the early days men and women were selected from the church-membership, and sent out to tell others of the Savior whom they had found. Some of these agents were but babes in Christ, and needing themselves to be fed with milk. As years passed efforts were made to educate our teachers to a higher standard; but the multiplicity of the missionary's duties prevented him devoting very much time to this special department of his work. In 1894 the New Hebrides Mission Synod decided to start an "Institution for training native teachers and pastors." One missionary and his wife were chosen and set apart exclusively for that work. A layman and his wife were to be engaged as assistants. The English Bible is our text-book, and receives the most time and attention. In addition to a thorough drilling in the Bible, the students are taught most of the subjects of a common school curriculum; and also to handle such tools as may be of service to them in after life. The pupils during their four years' term are provided from the institution with food, clothing, and school utensils. At present there are forty-two men and nineteen women in the school. Many of those that have passed through the course are doing good work among their fellow islanders.

TWO CENTURIES OF PROTESTANT CHRISTIANITY IN INDIA

BY REV. J. P. JONES, PASUMALAI, INDIA
Missionary of the American Board; author of "India's Problem"

For at least seventeen centuries Christianity has found a home in India. The Syrian Church was the first to gather converts, and it still exists as a separate sect of 300,000 souls in a small part of Malabar. Roman Catholicism also has had here its six centuries of struggles and varied fortunes and now claims its 1,500,000 followers. On July 9th last the Protestants celebrated the bicentenary of the landing of their first two missionaries at Tranquebar, on the Coromandel coast. They were sent, not by a society, but by the noble King Frederick IV. of Denmark. Ziegenbalg and Plutscho were truly men of God and inaugurated a work which, to-day, has its ramifications in every part of this vast peninsula.

They introduced a new era of missionary effort for India. Former endeavors were ecclesiastical. Great men, indeed, had wrought for Christ in this land; but their chief aim had been to establish a religion of forms and ceremonies, and in the matter of ritual in religion Hinduism has little to learn from, and has much to suggest to, Western ecclesiastics. The early failure of our faith to secure marked and permanent success in this land finds its chief cause here.

Ziegenbalg began in the right way. He identified himself with the people; he studied well their language and hastened to incarnate his faith in vernacular literature; and, above all, he proceeded at once to translate into the language of the people the Word of God. Never before had the Bible been translated into an Indian tongue. After thirteen years of service this great missionary died; but he left to his successors the heritage of a vernacular Bible which has wrought mightily in South India for the redemption of the people. He also set the pace for subsequent missionaries of his persuasion, who, in these two centuries, have practically translated God's Word into every important Indian dialect. The Bible in his own vernacular lies open inviting every native of India to-day; and in many vernaculars the translation has been revised more than once. This stands as a notable triumph of Protestantism during these two centuries in India.

The writer has a copy of one of the earliest Tamil books prepared by these pioneers of our faith. These books have already grown into a large library—the best developed Christian literature in any vernacular of the East. All over the land mission presses are annually pouring forth their many millions of pages, both to nourish and cheer the infant Christian community and to win to Christ the multiplying readers among non-Christians. The press has already become, perhaps, the most important agency in the furtherance of Christian thought and life in this land.

A Manifold Work

One is imprest to-day with the manifoldness of the work which began in so much simplicity two centuries ago. The missionary is no longer the preacher under some shady tree, addressing a few ignorant, ill-clad peasants. He is actively engaged in all departments of Christian effort. A Protestant mission is an elaborately organized activity pursuing all lines

of work for the elevation of the people. It has not only churches which engage in varied forms of pastoral effort; it has also its staff of evangelists and Bible-women who carry the message of life to all the villages. In these missions there are not only 10,000 day schools with their 375,000 scholars—besides 30,000 youth who are in the 307 higher institutions. There are also thousands of young men and women in many institutions undergoing careful preparation as teachers and preachers. There is also the medical host who treated 2,000,000 patients last year; there are industrial institutions under well-trained men, peasant settlements for the poor, opprest ryots, and schools for the blind and the deaf-mute. There is hardly an agency which can bring light, comfort, life, and inspiration to men which is not utilized by modern missions in India.

But the progress of these two centuries has been chiefly on lines which defy the columns of the statistician and elude the ken of the ordinary globe-trotter.

The number of people that have been brought to Christ and who now represent Protestantism in this land are far fewer than might have been expected. A round million of a community after two centuries of effort among a population of 300,000,000 is not a thing of which to boast. And this may seem the more discouraging when it is remembered that there are now engaged in this work ninety-one different missionary societies of many lands, and supporting a missionary force of more than 4,000 men and women. There is also a native pastorate of 1,100 ordained men with a total Indian agency of 26,000 men and women.

So great a force of workers would indeed warrant us in expecting larger results in conversions.

But it should be remembered that this agency is chiefly the product of the last few decades only, and is now multiplying in numbers and increasing in efficiency at a very rapid rate. At the present time fully two hundred of the Indian agents of our missions are university graduates and a still larger number are of partial college training.

The Indian Christian community itself, tho in the main of low social origin, has made remarkable progress in education and manly independence. It is already perhaps the best educated community in India. And it is feeling increasingly its opportunities and its obligations. It was only a few months ago that its growing sense of national importance and its duties led it to organize a "National Missionary Society," which is to be directed by Indian leadership, supported by Indian funds, and its missionary work is to be done by India's own sons. This society enters upon its career very auspiciously, and is not only symptomatic of present conditions, but is also pregnant with hope for the Indian Church of the future.

It took many years to lay deeply the foundation of our mission organization. Indeed, the foundation is not quite yet completed. And yet the work of superstructure has already begun, and more rapid results may now be expected.

Indirect Results

But the more hidden and indirect results of Protestant Christian efforts in this land encourage the Christian worker more than all the direct results.

During the last century at least twenty laws have been enacted with a view to abolishing cruel religious rites and removing revolting customs and disabilities, such as Hinduism, from time immemorial, has established among the people. These laws were enacted in the teeth of opposition from the religious rulers of the land and, in more cases than one, led to serious riot and religious fanaticism. But the growing spirit of Christ in the land could not tolerate these heathenish customs; so they had to go.

The new spirit which has taken possession of the classes in India is in striking contrast wih the spirit of the past. The New Education imparted on modern lines in thousands of institutions scattered over the land has brought its revenge of sentiment upon former thinking and believing. Western philosophy has had a noble share in the achievement; and the schoolmaster has been a pioneer in the work of transforming the sentiments and ideals of the people. The holy men of India—the ecclesiastics—by their conservatism, have lost all influence over the many thousands who have passed through the universities and who represent the intelligence, culture, and advancing power of India.

It is no empty boast to claim that our mission schools and colleges have had a conspicuous share in this work of enlightenment and in the transformation of popular and fundamental thoughts and sentiments.

The religious unrest of the day is one of the most prominent features of this advance. It is true that during the last few years there has passed over India a peculiar wave of religious reaction in favor of old Hindu conceptions and ancient rites. But these are entirely the result of a new and vigorous, tho not sane, patriotism. A loud cry of *"Swadhesi"* (homeland) has swept over the country. It demands affection and acceptance for everything that is of the East; and the opposite sentiments for things western. All that is of Hindu origin and everything of eastern aspect is, for that very reason, regarded as sound and delectable. Of course this reaction has found its wildest utterences in matters religious; and Hindu men of western culture to-day will applaud, tho they will *not* practise, religious customs and ideas which were laughed at by their class a quarter of a century ago. As a matter of fact, however, this wild orientalism is a thing which should neither be discouraged nor condemned. It needs balance and sanity; but it is a true expression of the awakened self-assertion and the dawning sense of liberty among the people. In time the movement will become chastened and will throw off much of its present folly. It will then render for India and its redemption more than anything else has in the past.

In the meanwhile, however, there is a quiet revolution, both religious and social, doing its blessed work in all sections of the community.

New religious organizations have sprung into existence and are winning followers among the best members of the community. The Brahmo Somaj and various other Somajes furnish an asylum and rest for many men of culture who have abandoned polytheism and all that pertains to it. The Ayra Somaj appeals to, and gathers in, men from the lower ranges.

Social reform has its organizations

and its gatherings all over the land where the Hindu orator finds abundant opportunity to denounce the social evils which are a curse to all the people; and, alas, then returns to his home where he meekly submits to these same social tyrannies which dominate his own family. What India needs to-day, more than anything else, is even a small band of men who are imbued with convictions and who are willing to die for the same. India's redemption will be nigh when it can furnish a few thousand such men banded together to *do* something or to *die* in the cause of reform.

Perhaps the most encouraging thing that the Christian beholds in this land to-day is the growing dominance of the Christ-spirit and the Christ-ideal in life. Men who would scorn the idea of accepting baptism and becoming outward Christians, will, nevertheless, buy their Bibles and such books of Christian devotion as Thomas a Kempis' "Imitation of Christ" and will daily use the same as their books of private meditation and will seek with all their hearts to imitate the Christ who has taken possession of their highest thoughts. In all its history, India has never found a living incarnation of its own ideals. To-day a growing number of the best men of the land accept Christ as this ideal; and all the institutions in the country are openly becoming more and more dominated by the Christ-ideal. The ethical teachings of Jesus and His incarnated ideas of character and of a perfect manhood are finding root and are spreading from the Himalayas to Cape Comorin. And herein lies the hope of India and also the greatest power of our religion in the land.

It is Protestantism which has laid growing emphasis upon the ethical rather than the ecclesiastical aspect of our faith; and to this can be attributed most of the influence in the development of this new life and thought.

Of course the British Government has politically and socially represented and promoted these ideas. It could not do otherwise and be true to its own principles. So that its influence has been the most pervasive and marked in the development of what is best in thought and truest in life.

Missionaries Then and Now

Perhaps no change has overtaken Protestant missions during these two centuries greater than that which has transformed the missionaries themselves. There is a wide gulf between Ziegenbalg and Carey. But there is a still wider one between the Carey of a century ago and his great-grandson who is a missionary in North India to-day. In devotion and zeal for the Master they are all one; but in their conception of Christianity, of Hinduism, and of the missionary motive they are much wider apart than many imagine.

It should also be remembered that Protestant missionaries as a body are no longer isolated from each other and animated by mutual suspicions and impelled by petty jealousies as in the past. Their development in amity, comity, and organized fellowship, even during the last decade is marvelous. Federation and organic ecclesiastical union are becoming the order of the day. Four denominations of America and Scotland are now perfecting such a scheme in South India; and this is only the beginning of an ever-expanding movement for Christian fellowship

all over this land. No one knows what grand results it will achieve. We all know, however, that this fraternal regard, sympathy, and confidence is far removed from the sad divisiveness of the past, that it is pregnant with blessing in the coming of the Kingdom of God, and that it is far in advance of the spirit of union which prevails in England or America. In this we believe that the East is to open the way for the West.

Thus our religion enters upon its new century of activity in this land of the ancient Vedas and Rishis with a bright hope and a strong assurance for the ultimate triumph of our Lord and the redemption of the people.

JUBILEE OF THE METHODIST MISSION IN INDIA

BY REV. CHARLES C. CREEGAN, D.D.
District Secretary of the American Board of Commissioners for Foreign Missions

The fiftieth anniversary of the founding of the Methodist Mission in India was held at Bareilly, December 28—January 2, and was one of the most remarkable missionary gatherings ever held in India. Probably no such assembly has ever met before in the heart of a mission field in modern times.

It was fitting that Bareilly—1,200 miles northeast of Bombay and near the Himalayas—should be chosen for this anniversary, for it was here that Rev. Wm. Butler, D.D., and his wife founded the mission during the winter of 1856-7. Bareilly is a city of 130,000 with a strong garrison of British and native troops, and the Methodists have built up a large station with more than 1,000 communicants, a theological seminary, hospital, orphanage, and other forms of work.

It was natural that an event of such unique interest in the history of the Methodist Church should draw together many of the missionaries and native workers in India, but it was a surprize to the writer when he found a delegation of fifty who had come all the way from America to share with their brethren on the mission field the joy of this occasion. It was a joy to all —especially the veteran missionaries and early converts—that Mrs. Wm. Butler, altho in her eighty-sixth year, was present to tell of the early experiences of her husband and herself during the Sepoy Rebellion, which was soon followed by the first fruits of their labors. Mrs. Butler was accompanied by her son, Dr. J. W. Butler, the superintendent of the Methodist Mission in Mexico, and her daughter, Miss Clementina Butler, of Boston, who was born in India. Six bishops of the Church—including the veterans Thoburn, Foss, and Fitzgerald; also Doctor Leonard, missionary secretary, President Goucher, of the Woman's College, Baltimore, and missionaries from stations of the M. E. Board in Burma, Japan, China, Europe, Borneo, Sumatra, and the Philippines—were present and had a prominent part on the program. There were also greetings from representatives of the Church Missionary Society, the Baptist Board of England, the American Presbyterians, the Canadian Presbyterians, the Wesleyans of England, the British and Foreign Bible Society, the Y. M. C. A., the Friends.

PART OF THE EPWORTH LEAGUE PROCESSION OF 2,600 CONVERTS, BAREILLY, INDIA

Standing—Rev. W. A. Mansell; Bishop Thoburn; Mrs. Parker; Mrs. Monroe; Dr. Henry Mansell
Dr. T. S. Johnston
Seated—Rev. J. W. Waugh; Rev. Samuel Knowles; Mrs. William Butler; Dr. J. L. Humphrey; Mrs. Knowles; Mrs. Messmore

VETERAN METHODIST MISSIONARIES AT THE JUBILEE GATHERING, BAREILLY, INDIA

Doctor Humphrey baptized the first Methodist convert in India less than fifty years ago. Now there are 190,000 Methodist Christians in Southern Asia

A SCENE OUTSIDE THE GREAT TENT AT THE METHODIST JUBILEE, BAREILLY, INDIA

PART OF THE INDIAN CHRISTIAN AUDIENCE IN THE METHODIST JUBILEE TENT, BAREILLY, INDIA

and the American Board of Commissioners for Foreign Missions.

The great gathering of 3,000 met in a tent and the missionaries, their guests, and many of the native pastors found seats on the platform. The Indian Christians—representing many races and tongues—were seated tailor-fashion on the floor of the tent, the men on the left and the women on the right. A more devout and earnest congregation of worshipers one could not find in America or Scotland than these 3,000 sons and daughters of India, most of whom had been won from the Hindu and Mohammedan faith. The difference in dress and expression of face of the Christians in the tent, and those belonging to the same castes whom one would see on the street, was most marked. It is evident that the religion of these sons and daughters of India—belonging to this mission—is of the kind that transforms the entire life and character of the people. All the smaller meetings —especially for missionaries and the fraternal delegates and where English only was spoken—were held in the beautiful mission church.

An able and eloquent sermon was preached by Bishop J. N. Fitzgerald, and addresses of great power were made by Bishops Thoburn Foss, Warne, Oldham, Doctor Goucher, Secretary A. B. Leonard, Mr. Earl Taylor, Dr. J. W. Butler, of Mexico, and others. Bishop Thoburn moved all hearts when he spoke of the outlook for the future—the open doors in India and throughout all Asia—and called upon the Methodist Church of America to place in the treasury of their foreign society annually $500,000 for southern Asia and an equal sum for eastern Asia, making a round million for the work in Asia alone. He then made it very clear that the money can be raised, and he sent us all away with a profound conviction that the great Methodist Church—so richly blest of God in the home-land as she is also in her work in foreign fields—is now to take the leading place in the work of missions, giving a large army of her choicest sons and daughters for work at the front, and also millions of treasure every year.

In addition to Bishop Thoburn and Mrs. Butler, there were several of the early missionaries who were associated with Dr. Wm. Butler in the work of laying the foundations and gathering the first fruits. Among these veterans I recall Rev. J. L. Humphrey, M.D., who had the honor of baptizing the first convert in 1859 (this native convert, who has been a faithful worker, was much honored) ; Dr. J. W. Waugh, who joined the mission with Bishop Thoburn in 1859; and Rev. S. Knowles, who gave reminiscences of the mutiny.

A large number of the native workers were introduced and the story of their conversion and efficiency as preachers, teachers, and Bible-women, was told. Among this number were seven members of one family, all of whom had received thorough training —two in Edinburgh University—and are now filling important positions as preachers or teachers in the colleges of India. Among the pastors was one who was a brave Sikh warrior before his conversion—a man of giant frame, with a large and well-formed head—a born leader and an eloquent preacher and efficient pastor. In looking upon these strong men—in hearing their earnest prayers for their own people in India—one can not but feel

that God is training in His own way a native force in India which will grow in numbers, in intellectual strength, and endowed with the power of the Holy Spirit, will in the near future become the great evangelizing agency for India and Asia. Speaking of the native teachers, prominent mention should be made of Miss Singh, a professor in the Isabella Thoburn College at Lucknow, whom many will remember as one of the speakers at the Ecumenical Missionary Conference in New York in 1890. After her brilliant address—which was delivered in excellent English—ex-President Harrison said that if he had contributed $1,000,000 to missions, and had seen only one such convert, he would consider it a profitable investment. It is evident that Miss Singh—who was prominent at the Methodist Jubilee—and other women of like spirit and consecration (altho of less intellectual gifts) are a mighty force for righteousness in India.

Perhaps the most impressive hour of this wonderful Jubilee was the baptism by the bishops and other distinguished ministers of more than five hundred newly-made converts—a small portion of the fruits of the great revival which has visited all stations of the Methodist Mission in northern India. Before the service of baptism each of the candidates had a portion of his hair cut off. I am told by the missionaries that this has a meaning of total surrender to Christ as King and Lord in the minds of these simple races of India, which it is not easy for an American to understand. It was stated by those who had charge of this service that it would have been possible to have had 4,000 or 5,000 candidates for baptism present, but it was not deemed best to incur the expense of bringing others from a distance. I wish some of our friends in the homeland, who are fond of expressing doubt as to the success of the foreign missionary effort, could have been present at this Jubilee, and especially at the Love Feast on Sunday morning when scores of these native Christians, who had been born and trained as Hindus, or Jains, or Sikhs, or Mohammedans, spoke of the power of Jesus Christ to save from sin. No one could attend such a meeting as the baptismal service, when hundreds confest Christ as their Savior, without feeling that the work of foreign missions is a paying investment.

The success of this mission is phenomenal. Beginning in 1856, the work for the first year was greatly interrupted and the lives of the missionaries were in imminent danger from the mutiny. The first convert was received in 1859; the first conference was formed in 1864 at Lucknow; and now there are seven annual conferences — including Burma—and the number of converts has grown to 150,000. What is the secret of this wonderful success? It is, in my judgment, due under God to two things:

In the first place, the leaders in this mission have been men of exceptional courage and intellectual ability. Doctor Butler was of the heroic type and was ready to shoulder a musket to protect his own life, as well as his wife and children, during the dark days of the Sepoy Rebellion. He believed India belonged to Jesus Christ and that soon the millions of this great land would be coming into the Kingdom. Bishop Thoburn—his associate and successor—is a missionary statesman. It was Doctor Duff who invited the

Methodists to this field—an invitation which they gladly accepted. Of all living missionaries I can think of no one who, in his intellectual grasp of the needs of the field and the methods to be used and in his zeal for the evangelization of India, so well deserves to be called the successor of the great Scottish missionary, Alexander Duff, as does the venerable and heroic American missionary, Bishop James M. Thoburn.

A second reason for the success of this mission has been the settled purpose from the beginning that every missionary and every native preacher should be an evangelist. The mission has planted and fostered schools, and colleges, and orphanages, and printing-presses, and hospitals; but first, last, and always, it has aimed at the conversion of souls. It has believed in using native workers—if filled with the Spirit of God—even tho they were not men of the highest culture. The wisdom of the course taken by Doctor Butler, Bishop Thoburn, Bishop Warne, and their able associates and successors, has been fully justified by the wonderful harvest of souls.

It was from this center that the work, under the lead of Bishop Thoburn, has spread to Burma, Borneo, and on to the Philippines. Perhaps 25,000 converts have already been gathered in these newer fields. Who can predict the harvest which may be gathered in the next ten years by these noble workers from the United States, Canada, and Scotland, who make up the staff of missionaries—together with the native force cooperating with them—if only the home churches will furnish the men and money?

A BRAHMAN SUNDAY-SCHOOL TEACHER

BY REV. RICHARD BURGES, CALCUTTA, INDIA
General Secretary to the India Sunday-school Union

Manasseh was a "fop"; in other words, Manasseh had turned himself into a "clothes-horse." His father, a Brahman of Agra, at much self-sacrifice, sent him to Lahore College, to pay special attention to his *mind,* but Manasseh removed the emphasis and laid it upon *dress.* That was in 1875, during the days of his youth, so that the lad must be forgiven. It is unfair to pronounce judgment on a boy of nine Indian summers. "Fops" sometimes grow into men, if they are caught young enough.

Crisis calls out character. In young Manasseh's life this great principle found expression. Samuel Wylie, Manasseh's father, died suddenly in the springtide of 1876, and this event proved the springtide of a new set of interests in the boy's life. The widow and her large family had lost their breadwinner, but Manasseh faced the new situation with commendable grit and grace. To read for his university degree, and to appear drest and groomed with faultless precision, were now pursuits which Manasseh abandoned as out of keeping with a more serious view of duty. He saw, lad tho he was, the responsibilities of life, in better perspective and with quiet power he took the helm of the family boat on a restless sea. That hand and helm were wedded for full forty years, until the owner of that hand

was called to higher service March 21st, 1906.

Samuel Wylie was a bookbinder and his son Manasseh picked up the threads and took kindly to the paste-brush. To this he soon added a printing-press, for which the Bible and tract societies gave him work. A life-long connection with these societies was thus established and the Amer-

MANASSEH WYLIE

ican Presbyterian Mission also helped to make his presses hum. Manasseh's mother was a heroine and played her part at home. Into each of her children she instilled her ideas on the dignity of manual labor. Such ideas unfortunately are rare in India, especially among Brahmans, but her horny hands were the best testimony of the consistency of her lips and life. Poverty was of course the first round in the ladder, but debt was kept at bay. The younger Wylie brothers soon came along with muscle and vim, and together they figured and wrought. They built houses, erected looms, drove spindles, made and mended carriages and tongas, added a letter-press to their lithographic and bookbinding plants—in short, "Wylie Brothers" prospered. The trial and triumph of such a career should fire the imagination of "Young India" as to the possibilities of industry and the senseless limitations of caste.

Manasseh's qualifications as an alert man of business were of a high order; those of a spiritual character were of a yet higher order. In all matters pertaining to the local Indian Church, as well as in the concerns of the wider work of missions and philanthropy, he was liberal in gift, wise in counsel, broad and generous in outlook. Manasseh was not a "hustler"—the East mows down such abnormal growths; rather he was a "plodder," and plodders, like radium, are not uncertain in their heat—they glow permanently.

But the sphere in which Mr. Wylie showed his greatest power, amounting really to genius, was the Sunday-school. Famed throughout the Punjab, and beyond its borders, was the Sunday-school of the American Presbyterian Indian Church, Ludhiana. When the teaching session, in separate classes, was over, Mr. Wylie would stand before his mysterious and huge blackboard and give his weekly review which took the place of the ordinary service and sermon. Adults would also come, for the aim of the Indian pastor there was to gather all the Church into the Sunday-school.

We will not attempt to explain Mr. Wylie's method, for it has been done so well in the *Nur Afshan*.

The desire to make the closing address a means of impressing the lesson on the hearts and minds of the youngest and most illiterate of the scholars led him to draw diagrams and by degrees more elaborate and artistic scenes. These were developed step by step before the eyes of the audience

by an ingenious method of first covering up sections with bits of paper, slightly gummed, and easily detached, and, as these were removed one by one, the lesson advanced with graphic explanation until the whole scheme stood revealed. How intently every eye was fixed and every ear strained to hear, and how vividly some of those pictures still live in our memories!

So great did his reputation become as a teacher that Mr. Wylie was often asked to address Sunday-school conventions, but he never felt quite *at home away from home*. He suffered at the hands of program makers, who mercilessly wanted him to work by figures on a dial. Thus "cabined, cribbed, confined," he was always glad to go back to his beloved Ludhiana.

One incident is worthy of record. The missionaries of the Presbyterian Mission met one year in Ludhiana, and university bred tho they were, all formed themselves into a Sunday-school class and sat at Mr. Wylie's feet for instruction. Was it not prophetic of the day when the West will be willing to learn the Eastern way of doing good things from the East itself? That day the camp of the lieutenant-governor of the Punjab was pitched in the city's outskirts. The governor, a Christian man, ruler of 20,000,000 persons, hearing that the Presbyterian General Assembly was in session, came in with his staff to show his sympathy. It was an impromptu visit, of a purely friendly character, so that there were no formalities or "fusstivities." Mr. Wylie was teaching his Sunday-school class when the distinguished visitors arrived, and with true grace the governor and his officers of state joined the Sunday-school. Manasseh, the eldest son of Joseph, never feared the face of king or potentate; nor did Manasseh, the eldest son of Samuel, the Brahman, fear the new arrivals. He went right on with his lesson, securing and sustaining attention to the end. The subject chosen, strangely enough, was the story of a great ruler who laid the letter of a wicked king before the Lord —and thus won *his* victory! The governor got something in that Sunday-school to reflect upon as he watched the golden glow of his camp-fire that night. It is needless to say that His Honor exprest surprize and delight at the Brahman's performance so excellent in conception and execution.

The platform in that Ludhiana Church is historic. One year after the Mutiny Dr. John H Morrison stood upon it and urged the adoption of the first whole week in each year for universal prayer. Doctor Morrison's message, like a silver bell, called Christendom to prayer; Mr. Wylie's message, like the voice of a shepherd, calls lambs to Christ's fold.

India, within her mountain frontier and sea-girt coasts, cradles and nurtures over 100,000,000 children under fourteen years of age, and only 500,000 of them are in Sunday-schools. Multitudes of millions therefore need shepherds like Manasseh.

The last conscious words of our dear devoted Brahman brother were, "Happy! Happy!" There was a heaven-lit light in his eyes as he passed into the presence of his Lord. Somewhere, somehow, we know not how nor where, Manasseh is still learning the mysteries of God's redeeming love.

THE STORM AND THE WHIRLWIND IN RUSSIA

BY BARON WOLDEMAR UXKULL, OF RUSSIA

*"The Lord hath his way in the whirlwind and in the storm."**

Looking back over history we see that the Lord has had His way in the whirlwind and in the storm. Thus He has purified the earth and destroyed iniquity and we worship the God of love, understanding that in His wisdom He must use storm and floods to advance peace and blessing. God used the King of Babylon to destroy the Jewish Kingdom, the beloved city of Jehovah, for banishment and captivity were necessary to teach His people. But there was still a future for Israel. The Holy Spirit was working to bring to pass what had been prophesied by the holy men of God.

The way of the Lord was also in darkness and storm when His beloved son was dying on the cross for our sins. As Beethoven in his sonatas uses chords which seem to be inharmonious that the following harmony may produce a more beautiful effect, so the Almighty uses storm and whirlwind to purify the atmosphere and emphasize the peace that follows. Thus He executes His plans of justice and wisdom and love.

Modern history illustrates the same truth. European kingdoms have learned by experience that the Lord has His way in the whirlwind and in the storm. France cruelly persecuted the children of God in the medieval ages and after the Gospel had enjoyed a time of relative freedom through the Edict of Nantes, the edict was revoked and the evangelical Christians, the best men of the French nation, were killed or banished. Thus their country was deprived of many citizens with a conscience and fear of God. Germany, especially Prussia, received these fugitives and their intelligence and morality were a great blessing for the State.

But the storm of God was approaching, for under Louis XV. sin grew more and more rampant in France, and his grandson, Louis XVI., was obliged to bear the punishment of his ancestors. Kings and priests, who some centuries before had persecuted the children of God, were now compelled to suffer. The dreadful French Revolution was a time of vengeance, a time of punishment, but in this whirlwind there was also the loving hand of the Heavenly Father preparing for freedom to His persecuted children. The French Parliament passed an edict in 1793 that every one in France could worship God according to his conscience, and from that date evangelical Christians and Jews had the liberty to hold religious services. Through whirlwind and storm the Lord opened the way to worship for His children.

The same thing happened in Germany where there was no religious liberty before 1848, when a Constitution was granted in almost all German States. After that the Lutheran Church could no more persecute other denominations.

These considerations help to understand the position in Russia. Here also Satan has reigned, making it impossible for the children of God to speak freely of Jesus. Through the grace of God the Word of Life was heard. Lutheran and Baptist missionaries came from Germany and Sweden; Lord Radstrock was sent from

* Nahum i. 3

IKONS—OR SACRED PICTURES—BORNE IN A RELIGIOUS PROCESSION OF THE GREEK ORTHODOX CHURCH, RUSSIA

England, and many Russians, and members of the different nationalities in Russia, heard the Gospel. Many accepted the truth and suffered tribulations, as it is written. Free American Christians can scarcely believe when they read letters showing the persecutions in Russia. One friend wrote me that he was many times beaten black and blue by order of the orthodox priests. His wife tried to poison him, but afterward became a Christian. Then their property was confiscated and they were exiled with criminals to the Caucasus. Here they suffered many hardships from hunger and cold. This is but one of many persecutions suffered by those who have left the Orthodox church. How many have suffered, how many have died—no one can tell. The Government could not understand that true evangelical Christians are the best citizens, but had the same idea as Louis XIV. of France, that there must be only one religion, and that the State was strong, only where the State religion was all-powerful.

By every means the Government has tried to restrain the other churches by making the children of Greek Orthodox parents also Greek Orthodox; among the heathen and Mohammedans the Protestant denominations could not preach the Gospel to the people, and when they did they were severely persecuted. Still they prayed for the czar, as is written in the scriptures, and tried to be obedient to the Lord as much as their conscience allowed it. God at last had pity upon His children and He let come the storm from the east. With their blindness equal alone to the darkness of Russia, the Government began a war in which God has used the Japanese people to punish the Russian Government for all injustice and persecutions. As King Nebuchadnezzar was an instrument in the hand of the Lord to humiliate the Jewish people, so the Mikado was employed by the Almighty to humiliate in order to bless Russia.

Through this dreadful war all the people became discontented; the Revolution broke out and through this the Government was compelled to give freedom to the nation, and with the constitution and with the political rights came also the liberty of conscience. We see again that the Lord has had His way in storm and whirlwind. Now, the spiritual needs in Russia are appealing. The Lord has opened the door; the Lord has prepared the souls for the Gospel; the Lord has given them a desire to hear, and we have light. But we must send our young men to Germany, to Sweden, and to England that they may be taught in theological seminaries, and this vast field with 130,000,000 inhabitants—speaking one hundred and twenty different languages—needs a seminary.

Russia needs not only political order, but Russia needs first of all men with Christian characters; men with backbone; men with consciences; and it is the Gospel alone that can give us those men. I believe in a blessed future for Russia. I believe that a time of wealth and peace will come, where all the different nations in Russia will serve the Lord Jesus Christ, praying each in their own tongues to Him who has given His blood to redeem all men on earth.*

* Gifts for an evangelical seminary in Russia, to train preachers, will be received at the Consolidated National Bank, New York, to the account of Baron Woldemar Uxkull.

J. B. Cherry; N. H. Burdick; Thomas K. Hunter; A. S. C. Clark; E. H. Jenks; W. H. Reynolds
J. C. Wilson; R. L. Purdy; M. V. Higbee; Robert Dempster; R. T. Bell

THE LOCAL COMMITTEE OF THE OMAHA MISSIONARY CONVENTION

A NEW ERA FOR FOREIGN MISSIONS

AN ACCOUNT OF THE GREAT MEN'S MISSIONARY CONVENTION IN OMAHA

BY REV. NEWMAN HALL BURDICK, OMAHA, NEBRASKA

The Presbyterian Men's Foreign Missionary Convention, held in Omaha February 19 to 21, is believed by many to have ushered in a new era for foreign missions. This is true, not only among Presbyterians, but the example set will give a great impetus to foreign missions in every church. This Convention was unique. It was for men only, and met to consider "the distinct missionary responsibility of the men of the Presbyterian Church for the evangelization of the heathen world." One thousand and fifty-five delegates registered, representing fifteen central synods of the Presbyterian Church (North), comprizing one hundred presbyteries, including the former Cumberland Presbyterian Church. There was also a large number of special representatives from many points all the way from New York to San Francisco. No such Convention for the consideration of foreign missions ever before assembled in the history of any church.

Those who organized and carried forward this Convention to a successful issue considered it a timely enterprise. The one hundredth anniversary of the Haystack Prayer-meeting—the birthday of the foreign missionary enterprise in this country—has just been celebrated. This year is the centennial of Morrison's missionary entrance into China. The men of the Presbyterian Church are now organizing as never before to do business for God. This year also marks the reunion of the Cumberland Presbyterian Church with the Presbyterian Church (North). God has recently opened new doors in non-Christian lands for the proclamation of the Gospel, and as never before the unevangelized peoples of the earth are pealing forth the Macedonian cry.

The program of this Convention

was unusually strong and attractive. The purpose of the Convention was closely adhered to throughout. The sessions of the Convention began Thursday evening with a consideration of the theme, "Opportunity." After an address of welcome by Rev. Edwin Hart Jenks, pastor of the First Presbyterian Church, Rev. Ira Landrith, D.D., last moderator of the Cumberland Church, responded and said that the women and children have borne the brunt of the missionary battle longer than becomes chivalrous Christian men to allow them, and now the time has come for the men to take their places on the firing line.

Rev. A. W. Halsey, D.D., home department secretary of the Foreign Board of the Presbyterian Church, spoke on "Foreign Missions as a Great World Force," which invests $21,000,000 annually; employs 18,500 foreign men and women in the field with 89,000 native helpers, in 56,700 mission stations, and 29,100 colleges and schools. "It is a world force because of the great moral reforms which it has accomplished, and because of the great aim of the work—the evangelization of the whole world."

The theme Wednesday morning was "Obligation." After a half-hour devotional service, Dr. Hunter Corbett spoke on "A Vision of the Orient," and briefly reviewed the progress of missions in Japan, Korea, and China. In 1859 the first Protestant missionaries arrived in Japan. The first convert was baptized in 1864; the first church, consisting of eleven members, was organized in 1872; while to-day there are between 50,000 and 60,000 communicants in Protestant churches, and the Christian religion not only has the good will of the government, but many government, naval, and military officers are active Christians. The first Protestant missionaries went to Korea in 1882. There were one hundred and twenty converts at the end of twelve years, and to-day, after twenty-four years, there is a Christian constituency of 100,000 people.

In China there was, in 1840, but one professing Christian; in 1843 there were five; in 1860 about one thousand, while to-day there are 150,000 communicants in the various Protestant missions and about as many more in the Roman Catholic missions. Since the Boxer uprising six years ago 50,000 new converts have been gained—more than were added the first sixty years of missionary effort. "At the same rate of increase another fifty years will give millions of converts in China."

Rev. S. A. Moffett, D.D., seventeen years a missionary in Korea, spoke of missionary endeavor in that country, and Rev. S. M. Jordan, D.D., of Teheran, Persia, spoke on "A Vision of Persia," the land of Mohammedanism, whose adherents number 230,000,000. The Presbyterian Church is responsible for 7,000,000 Persians and has but fifteen ministers there, while in America the Presbyterian Church is responsible for 6,000,000 people and has 7,500.

Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, gave one of the most important addresses of the Convention. The actual foreign missionary responsibility of the Presbyterian Church for the non-Christian world was presented as viewed by many missionaries, and the Board secretaries, and this address formed the basis of the five resolutions which were afterward passed by the

Convention. The heart of his address is in the following paragraph:

Our Church is responsible for 100,000,000 people for whom Christ died, and whom God loves. Each of our 1,000,000 church-members is responsible for one hundred souls, and must give an account of them on the day of judgment. We need a force of 2,000 men and 2,000 women—3,100 more than we now have. We need $6,000,000—five times as much as we now have. We need $5 annually from each member at home. There are great problems involved which do not appear in this estimate. For example, there is a deficit of $100,000 for which we are responsible. It is manifestly unjust to our 900 missionaries already on the field to send out 3,000 more until they are suitably housed.

In closing this address, which is probably the first semiauthoritative statement of the new missionary movement contemplated by the Presbyterian Church, Mr. Speer said:

Gentlemen, here is this movement with some of the strongest men we have in the East behind it, and strong men all over the land allying themselves with it—a movement that contemplates:

First. A great campaign of missionary education.

Second. Joining with other churches in sending a commission of one hundred men to go out and personally examine the mission field and come back and report to the Church on its present duty.

Third. A great effort to cooperate with all the organized missionary societies to evangelize the world in our generation.

The afternoon theme was "Motive," and in his second address on the topic, "Christ's Appeal to Men for the World," Mr. Speer said:

Christ is calling for sacrificial obedience—this more than anything else. He demands 100 per cent. of our time, money, and lives. If He can not be Lord of all He has no particular interest in being Lord at all. What answer will you make to Him as He stands in our midst and asks, "Why call ye me Master and Lord and do not the things which I command you?"

The theme for the evening session was "Might." Doctor Jordan, of Persia, spoke on "The Might of Islam and the power of the Gospel of Christ." J. Campbell White, the newly-elected secretary of the Laymen's Missionary Movement, took the topic, "What the Men of One Church Are Doing." Among many other things in his able address he said:

The deepest needs of the world are spiritual needs. One man invested $100,000 in India. It resulted in the conversion of 50,000 idolaters in that district. One soul saved for every $2 invested. This was better than to have founded Chicago University or to have given $32,000,000 to the general education fund. Christ's standard of greatness was service. On the Kongo a man's value is estimated in cattle, on the Hudson in social standing; but by the River of Life by what he is, and the standard is helpfulness. The India missionaries have asked for one hundred and eighty more missionaries, and the missionaries in Egypt for two hundred and eighty more, or four hundred and sixty in all. The Church averages $2 per member for foreign mission work. We are now asking for $8 per member. American Christians spend $280,000,000 on church work at home every year, and send abroad only $9,000,000. American Christians must evangelize 600,000,000 of people if they are to be evangelized at all. To do this will cost $50,000,000 per year for the next twenty-five years.

Rev. R. F. Coyle, D.D., ex-moderator of the General Assembly, spoke on "Men of Might in Missions," dwelling on Paul, Carey, and Livingstone as glowing examples.

The Thursday morning session had for its theme "Methods," and Dr. A. W. Halsey spoke on "Educational Methods: Literature," and specially recommended the following books:

"Passing of Korea."
"Reshaping of the Far East."

"The New Era in the Philippines."
"Dawn in the Dark Continent."
"A Yankee in Pigmy Land."
"The Life of Griffith John."
"On the Threshold of Central Africa."
Blaikie's "Life of David Livingstone."
Speer's "Missions and Modern History."
Dennis's "Christian Missions and Social Progress."
Smith's "Life of William Carey."
"The Romance of Missionary Heroism."

To this list Professor Sailer added the following:

"The Vanguard."
Brown's "New Forces in Old China."
"Evolution of the Japanese."
Gibson's "Missionary Methods and Problems in South China."

Prof. Edgar P. Hill, D.D., of the Chair of Homiletics, McCormick Theological Seminary, Chicago, spoke of "Educational Methods: the Pulpit." The pastor must lead the men of the Church into a living Christian experience; he must unfold the missionary program; he must keep them informed as to what is going on in the foreign field. The pastor himself must have a new vision of Christ and keep that vision before him until it is imprinted upon his soul; and then get men to see the same vision as he sees it, that they in their turn may give it to the world.

Rev. Charles Edwin Bradt, D.D., Central field secretary of the Presbyterian Board, in whose mind this great Convention had its inception, and to whom is due the lion's share of the credit for its success in execution, spoke on "How to Finance the Field." Doctor Bradt is an expert in church finance, and his address was most practical. He said in part:

There must be a new standard of giving. We must not send the multitudes away, but give them to eat. They can not provide for themselves. One-sixteenth of 1 per cent. is not enough to finance the field. We must give them the Gospel. Set aside a month or two when foreign missions shall be presented, and the necessary funds provided.

After Doctor Bradt's address the following telegram was read from Dwight Potter, Oakland, Cal.:

Set the pace and we will follow. Ezra x. 4: "Arise, for the matter belongeth unto thee and we are with thee; be of good courage and do it."

David McConaughy, Eastern field secretary of the Board, next spoke on the topic, "The Parish Abroad," and said in part:

Get a sense of proportion. Look at the circles of responsibility—the house, the local field, the city, the home field, the world, the foreign field. The field abroad is twenty-five times as great as the field at home; while at home we have 7,750 ministers—one to every five hundred and sixteen of our church-members—abroad we have one minister to 227,000. At that rate we would have only fourteen ministers in the Presbyterian Church in the whole United States. Last year we spent $14,000,000 in local church work, and $4,500,000 in home mission work—$18,500,000. We gave one-eighteenth as much for the foreign field, which is twenty-five times as large. Distribute responsibility. You need $5 per member. Our 1,000,000 members will not at once take up the responsibility. Begin at the other end and deal with the individual conscience and intelligence of our members. Go back to first principles. These are: First, recognize the fundamental distinction between gifts and dues. Second, get into contact with the work we have to do.

The last address of the forenoon was by Rev. W. S. Marquis, D.D., of Rock Island, Ill., whose topic was, "Missionary Methods for Men in the Local Church." His conclusions were the following:

1. The key to the situation is the sessions. Let them be imbued with the spirit of for-

eign missions. 2. Adopt as a congregation the great commission as the missionary platform of the church. Let them do it by a vote. 3. Organize a missionary committee with a member from the session, the deacons, the trustees, the ladies' society, the young people's society, etc. 4. Select a definite work for the individual church. Set apart a definite sum for the church to raise.

In the afternoon came the "Missionary Congress," in which the Convention became a committee of the whole to consider and act upon the recommendations of the Convention committee. Perhaps no set of missionary recommendations, so significant as these, was ever adopted by any Presbyterian body. They were not rushed through mechanically, but they were thoroughly, earnestly, prayerfully, and conscientiously considered; each man who voted for them—and there were no dissenting votes—fully realized that he was not voting upon somebody else a responsibility which he himself would not have to share, but that he was personally and solemnly bound before Almighty God to do his own proportionate part toward carrying them out. The vote partook of the nature of a vow on the part of those in the Convention to do what they ought to do to make the resolutions effective. It was a rare and solemn scene when the resolutions were passed. The text of them follows:

We, men of the Presbyterian Church in the United States of America, gathered in intersynodical convention of more than 1,000 delegates, profoundly impressed with the goodness of God in the gift of Jesus Christ to be the Savior of the World, filled with wonder over the triumphs of the Gospel in non-Christian lands during the last one hundred years, touched by the appeals which come to us for the light of life from lands without Christ, and conscious of the solemn responsibilities laid upon us by the rich blessings of God, temporal and spiritual, which we enjoy, do hereby adopt the following as the deliberate expression of our privilege and duty in the extension of the kingdom of our Lord:

1. It is the judgment of this Convention for men that the number of human beings in non-Christian lands, for which the Presbyterian Church, United States of America, is directly responsible in the work of evangelization in this generation, is approximately 100,000,000 souls, being distributed:

Persia	5,000,000
Mexico	2,500,000
Central America	500,000
South America	10,000,000
Japan	4,000,000
Korea	6,000,000
China	40,000,000
Siam, Laos, etc.	5,000,000
India	18,000,000
Turkey	2,000,000
Africa	5,000,000
Philippines	2,000,000

2. It is the judgment of this Convention that the force of Presbyterian American foreign missionaries, native pastors, Bible-women and teachers, ought to be increased in the immediate future until it reaches the number of one American foreign missionary and five trained native workers (or their equivalent) for each 25,000 unevangelized people now in non-Christian lands, providentially allotted to the Presbyterian Church for evangelization. This would mean for the Presbyterian Church, United States of America, 4,000 American missionaries, or about five times as many as we now have.

3. It is the judgment of this Convention for men that it will cost not less than $6,000,000 a year to fully meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the foreign missionary offerings of our church up to this mark.

4. In the judgment of this Convention it will be necessary, in order to raise the funds required for the discharge of our missionary obligations, for every church to adopt a missionary policy embodying the following principles and methods:

Our Missionary Policy

(*a*) It is the mission of the whole church to give the Gospel to the whole world.

(*b*) This entire church being a mission-

ary society, each member of the body is under covenant to help fulfill the will of the Head—to give the Gospel to every creature.

(*c*) Every Christian is commanded to "go," if not in person, then potentially, having a share by gift and prayer in supporting a parish abroad, as well as the parish at home.

(*d*) Our giving should be an act of worship (Proverbs iii. 9), cheerful (II Corinthians ix. 7), and according to the rule of three (I Corinthians xvi. 2). Individually, systematically, and proportionately, "Let every one of you lay by him in store on the first day of the week as God hath prospered him."

Our Missionary Methods

(*a*) Let synods and presbyteries, through their foreign missionary committees, labor to have every church adopt this missionary policy.

(*b*) Let the Board of Foreign Missions, in consultation with the synodical foreign mission chairman, and such laymen as the Board may select, annually lay before the General Assembly a statement of the amount needed for the ensuing year and a suggested apportionment of said amount among the various synods and presbyteries, not as an assessment, but as a definite share of the responsibility.

(*c*) Let every church prayerfully assume its share of this responsibility, which may be represented by a sum of money which adequately represents the church's financial ability; or by "A Parish Abroad," which represents as much money as the church can contribute to this work; or by the salary of one or more foreign missionaries.

(*d*) Let the subscription method be set in operation by the session of the church, by which every member shall be reached and given opportunity to express his love for souls and loyalty to Christ by a weekly, monthly, quarterly, or annual offering to this cause.

(*e*) While we recognize that the ability of churches and individuals varies, it is the judgment of this Convention that each of our churches should strive to attain an average of $5 per member for the foreign missions (10 cents a week), and we hereby urge the foreign missionary committee of our synods and presbyteries and sessions to seek to secure that result and pledge our own best efforts to raise that average in our own churches.

(*f*) Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth, but also of lives, we set ourselves to pray that the Holy Spirit of God may choose and send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation.

The closing event of the Convention was Dr. Hunter Corbett's "Farewell Message to the Men of America." His appeal was for greater loyalty to Jesus Christ on the part of Christian men, expressing itself in greatly increased interest in foreign missions. He delivered his address while the audience stood upon their feet. Doctor Corbett returns to China the early part of March to end his days in the service of Christ in that rapidly awakening empire where he has already spent forty-three years. He does not expect to return to America, and this fact added impressiveness to the last moments of this first and great Foreign Mission Convention for Men.

The *Omaha Bee,* whose editor is a Jew, and which has never been accused of precocious piety nor undue religious fanaticism, said editorially:

Omaha has just witnessed a church convention remarkable in many ways. First proposed as a council, the intersynodical gathering of the Presbyterians swept far beyond the scope of a mere conference and became a militant gathering, breathing a spirit of determination. When a year or so ago $1,000,000 was pledged by the Church for the work of foreign missions, it was thought a great step had been taken. The council at Omaha pledged $6,000,000, and its members left for their homes imbued with an earnestness of purpose along this line that almost insures its success.

The Presbyterian missionary is not essentially a zealot. He is an educated and trained specialist, a teacher or a doctor, and

he is sent out to a designated district for a specific purpose. Aside from being an apostle of the Christian religion, he is an agent of civilization, and devotes himself quite as much to a correction of the ways of living in a secular as in a religious sense among those to whom he is sent. In this regard the Convention just closed is a significant episode in the affairs of the world, for it means more light among the nations who sit in darkness.

It is remarkable that over a thousand ministers and business men should leave their daily vocations and in the dead of winter travel hundreds, some of them thousands, of miles, assemble west of the Missouri River, and spend three nights and two days in earnest and prayerful consideration of the responsibility of themselves and their brethren for foreign missions, finally and solemnly recording their sober judgment in such a set of resolutions as that given above. It is one of the signs of the times that the Holy Spirit is just now working in new manifestations of power upon the hearts of men. It gives substantial ground for faith to believe that Doctor Corbett's last words to the men of America are a prophecy:

"Shall we not all hope and earnestly pray for God's richest blessing not only to follow and abide with every member of this Assembly, but that every church here represented shall share in a great revival that will sweep over the whole world and establish a universal brotherhood of Christian men?"

THE LAYMEN'S MISSIONARY MOVEMENT

BY EDWIN MUNSELL BLISS, D.D.

The problem of enlisting the hearty support and cooperation of the laymen of the churches in the various forms of aggressive church work has always been a difficult one. For some reason they have generally held aloof from such enterprises, leaving them to the ministers, women, and young people. Individuals have done yeoman service, but for the most part the masculine lay element has been conspicuous by its absence. There have been certain movements to counteract this. The Young Men's Christian Association was and is a distinctly layman's organization, and has been very successful. So the Brotherhood of St. Andrew in the Protestant Episcopal Church, the Brotherhood of Andrew and Philip in the Reformed Church, have opened the way for innumerable men's clubs, leagues, brotherhoods, etc. These have, however, been practically confined to work among young men, and have scarcely touched those of mature life. Another phase is manifest in the increased activity of men in the ecclesiastical management of the various churches, particularly the Protestant Episcopal and Methodist Episcopal, tho here again it is only a very small proportion who have been at all active.

None of these movements, however, seem to have affected the missionary societies, whether home or foreign. One, indeed, the American Bible Society, has a board of managers exclusively of laymen, tho ministers, under certain conditions, serve on committees and vote in board meetings. No other society has followed this example. A

proportion of laymen are members of the different organizations, especially on finance committees, but the practical management of the work has been left very largely to the clerical members, and the executive officers have been uniformly ministers, except as occasionally the treasurer has been a business man. The Presbyterian Board broke the line of succession by electing Mr. Robert E. Speer a secretary and the American Board made Hon. Samuel B. Capen president, with the distinct understanding that he was to be a constant working factor in the conduct of the business of the Board. Laymen seemed pleased, but it does not appear that they *did* any more.

As the Student Volunteer Movement developed it was hoped that the influence on college men would be not merely to secure recruits for the field, but supporters for the work at home. So, also, the Young People's Missionary Movement is seeking to reach the homes and the business offices and arouse those who are to be the leaders. Still the mature adult men, those who to-day are the captains of industry, the initiators and guiders of great enterprises, who hold the purse-strings of our enormous resources—these have still been unreached. More and more insistent from the field came the cry for men and money. Men were ready. Money was lacking. Millions for railroads; millions for education in our own land; millions for hospitals—thousands for missions!

In 1898 Mr. E. A. K. Hackett of Fort Wayne, Ind., already supporting two missionaries in the foreign field through the Presbyterian Board (North), offered to assume the cost of a campaign to enlist large gifts from individuals for the foreign work. After some experiments this developed, in 1902, into the Forward Movement of that Board, its scope being exprest as follows:

> The aim and object of the work shall be, in general, to secure a distinct advance movement, a definite enlargement of the missionary force, the better equipment of the existing missions, the occupation of new fields, if possible, and the speedier evangelization of the regions committed to the Church.

Mr. John H. Converse, of Philadelphia, joined Mr. Hackett in assuming the financial responsibility and an advisory committee was formed consisting of ten laymen representing different sections of the country. Two years later the General Assembly, endorsing the plan, approved in particular the emphasis on the work among the men.

Similar movements in other denominations were inaugurated and the experience of all, notably of the United Presbyterian Church under the lead of J. Campbell White, made it very plain that here was a field hitherto practically unworked, which yet might yield most valuable results. The great lack was knowledge of the mission work. If only men could see what John Wanamaker saw in India, and which impelled him to express regret that he had not known it twenty-five years before, there would be no difficulty.

The meetings and general discussions attending the centenary of the Haystack Prayer-meeting at Williamstown and in New York City served to emphasize the urgency of the situation, and a call was issued for a meeting in New York on November 15, 1906, to consider the special need of the hour—the consecration of laymen to the work of missions. At this meeting reference

was made to the great success evident in the business world in large enterprises, and the need for similar activity and skill in the conduct of the missionary enterprise; and it was urged that a campaign of education among laymen be inaugurated under the auspices of the missionary boards, a comprehensive plan be devised looking toward the evangelization of the world in this generation, and a centennial commission of laymen, fifty or more in number, be formed to visit the mission fields and report their findings to the Church at home.

The next step was taken at the time of the Annual Conference of Foreign Mission Boards at Philadelphia, in January, 1907. At a laymen's dinner to welcome the Conference, at which a number of prominent business men were present, earnest addresses were made by Doctor Keen (presiding), Mr. J. Campbell White, Hon. S. B. Capen and Mr. Robert E. Speer, and in the Conference Mr. Capen outlined the situation and presented a plan of action in an address which ought to be read by every Christian business man in the land. Space forbids any extended summary, but certain points may well be emphasized.

The need for a "Laymen's Missionary Movement" is found: (1) in the inadequacy of the present plans and methods of missionary work; (2) the indifference to all foreign missionary work of very many in pews and pulpits alike; (3) the utter lack of proportion in the gifts of many people; (4) the present world-wide opportunity; (5) the necessity of a more vigorous missionary campaign for the spiritual safety of the churches; (6) a proper recognition and appreciation of the brave men who represent us at the front; (7) the appeal, already endorsed by the boards, for at least 1,000 volunteers each year; (8) the imperative and immediate need of a great addition to the Christian educational institutions abroad.

To meet this need it is proposed not to organize a new missionary board, to collect funds and administer them, to raise up missionaries, nor to seek to influence young people, students, or women, but simply as a movement, in entire harmony with the boards, to reach the mature men of this generation, the men already identified with large things, and to arouse them to something still larger; to bring an additional influence to work for the closer cooperation and more complete harmony of the denominations at home, as there is already increasing harmony on the field.

In pursuance of this plan a dinner was arranged for on February 11, at the Waldorf-Astoria in New York City, at which Hon. Seth Low presided, and addresses were made by Mr. Capen, Mr. Speer, Mr. J. Campbell White, and Dr. S. M. Zwemer of the Mission to Arabia. At this it was urged that pressure be brought to bear to secure the visit to the mission fields of the world of not less than one hundred business men, who should put the same energy and careful consideration into their investigations that they would if prospecting for railroads, mines, or great agricultural investments.

Parallel with these larger plans, and not less important, tho on a smaller scale, similar gatherings have been held in many places. In November there was a laymen's convention in Indianapolis; in February one in Omaha; and in numerous cities there have been "dinners" and gatherings of one kind and another, all with the same purpose. The Young People's Missionary Movement, too, in its recent

reorganization, is planning for a specific laymen's department, adapted particularly to reach the young men who are entering business, and who will be the leaders in the future. These, however, are so coordinated as to avoid clashing and supplement rather than hinder each other in accomplishing the one purpose, which is the enlisting of the entire body of Christian people of all ages—both sexes, all occupations —in the carrying out of Christ's last command to disciple all nations.

So the Laymen's Missionary Movement is fairly launched, and from the character of the men identified with it, there is every prospect of success. What will its success mean to the best interests of the missionary enterprise? To forecast a complete answer is of course impossible. It will undoubtedly mean an increase of income for the boards—a consummation devoutly to be wished. Probably it will also mean the injection of new influences, new methods, into the conduct of the boards. Here, too, there is undoubtedly room for improvement. The present management is in many cases far from satisfactory, even to those most intimately identified with it. Will the new element be a wholesome one? That depends. A business man once said in regard to a well-known society, "What is needed is business management." Prest for definition, it appeared that his conception of "business management" in that particular case was rather vague, but seemed to involve management by "business" men. Prest still further as to the type of "business men," he confest that he meant men who had proved their business ability by their success in making money. In the final analysis thus this business man's conception of the wise conduct of a missionary enterprise involved the idea that the same qualities that make a man a successful merchant, banker, manufacturer, are also requisite for a director of a missionary society. It is probable that this idea is very widespread and is really at the basis of much of the indifference to missions. Probably the average business man, in his inmost soul, thinks of missions as conducted by ministers and women, and therefore of necessity conducted in a loose, slipshod style. The proof of this is seen every once in a while when some man who has made a success of pig iron, dry-goods, lumber, carpets, etc., gets on a missionary board and forthwith proceeds to reorganize it. More than one instance could be cited of men—thoroughly good, earnest, devoted men—who have simply played havoc with the very cause they had at heart by their effort to apply so-called business methods to its management.

What is the trouble? Simply that these men went into the business of missions as they never under any circumstances would have gone into any other business, and did what they never would do in their own business. No man whose life has been in mercantile affairs takes up banking without very careful study of banking. A man may make a splendid success in the manufacture of woolens who would be a total failure in the conduct of a department store. The fact is that "missions" is a business as much as any other. It has its own peculiarities, its own laws, its own eccentricities. To conduct it successfully it needs just what every other business needs—capital, brains, common sense, the ability to adapt means to ends. Hence, the first essential is a clear

comprehension of the "ends" to be attained. More than one man who would lose every dollar he possest or could gather from others in the stock-market, in ordinary barter, or in manufacturing, has made a useful director of a missionary enterprise, because he saw clearly what is to be accomplished and cared little whether his way or somebody else's was adopted so long as the purpose was accomplished.

If the business men of America will take hold of the business of missions as they have taken hold of innumerable other problems that have seemed insoluble, we believe that the outcome will be nothing but good. If they take up the study of the problems and principles in a half-hearted way, imagining that a full treasury is all that is needed, they will probably do more harm than good.

The thing most essential is a candid, thorough, sympathetic study of the whole situation, both at home and on the field. The present stage of mission work is a development, a growth, not a cut-and-dried program. It represents the best thought, the wide and long experience of those who have given their lives to it. They have looked longingly and sometimes with a feeling of discouragement to the great company of energetic, brainy, true men who enter gladly and heartily upon almost every other kind of enterprise but pass missions by with a casual gift. If these have at last awakened to the opportunity, there will be a glad acclaim "all along the line." New life-blood, fresh energy, better methods, greater intelligence, more consecration, are always needed in this, "the greatest work in the world."

THE MISSIONARY AND HIS CRITICS*

BY REV. ARTHUR J. BROWN, D.D., NEW YORK
Secretary of the Presbyterian Board of Foreign Missions

The purity of the missionary's motive and the sacred character of his work do not exempt him from criticism, nor should they. An enterprise which makes such appeals to the public and which rests upon public support is a fair object of criticism. Even the world's greatest benefactors have been fiercely criticized. Christ Himself was grossly misrepresented and the servant is not above his Lord. Besides, boards and missionaries are human and have their share of human infirmities. Let us frankly admit that we sometimes make mistakes. We have a right to insist that criticism shall be honest, but within that limit it should be understood that anyone who is affected by missionary work has a perfect right to scrutinize the personnel, the methods and the work of boards and missionaries and to express his conclusions with entire frankness.

Criticisms of foreign missions may be roughly divided into four classes:

1. Those that are based on *want of sympathy* with the fundamental motives and aims of the missionary enterprise. Under this head fall most of the criticisms that emanate from the foreign communities in the treaty ports of Asia and which are given wide circulation at home by globe-trotters

* Condensed from a chapter of a forthcoming book on "The Missionary."

and the secular press. These criticisms are the most common and the most virulent. They do no harm among people who are intelligent on missionary subjects, but they mislead many who have never studied the question. Such critics never will be silenced because they are people who are inaccessible to the Christian argument. Their criticisms have been demolished over and over again, but they reappear unabashed within a month. Even if one criticism is answered, these critics will have recourse to another. The reason is apparent. Critics of this class scoff at the effort to make a religion which *they* do not practise known to anybody else. They are men who sneer against the churches at home and declare that ministers are hirelings and laymen are hypocrites.

Not all foreigners who reside in treaty ports are men of this class. These colonies include many excellent people to whose sympathy and helpfulness the missionaries are indebted. But we are not quoting missionaries but widely traveled laymen in the statement that the life of the typical foreigner in Asia is such that a missionary can not consistently join in it, no matter how cordial may be his desire to be on friendly terms with his countrymen.

The example of such men is often the most serious obstacle to missionary effort. In "The Mikado's Empire," William E. Griffis, then of the Imperial University of Tokio, Japan, says: "It is hard to find an average man of the world in Japan who has any clear idea of what missionaries are doing or have done. Their dense ignorance borders on the ridiculous." Mr. Donrovan, who once filled an important position under the Chinese Government, says that the foreign residents of that Empire are either ignorant of the work of missionaries, or their lives are so immoral that they studiously avoid them. Such men, by their lust and greed, their brutal treatment of the natives and their remorseless pushing of their own selfish interests, create the very conditions of hatred and unrest which critics ignorantly ascribe to the missionaries. Many naval officers are gentlemen who know how to appreciate missonary work. But sometimes when a vessel enters a foreign port, the sailors, impatient of the restraints of shipboard, proceed to "paint the town red." The natives are astonished by the conduct of the representatives of an alleged Christian nation, and the missionary in self-defense finds it necessary to disavow and, perhaps, indignantly rebuke their acts. Then they go away raging and cursing about the missionaries.

Several years ago a rear-admiral of the American Navy wrote that "the missionaries in Turkey taken altogether are a bad lot." Investigation developed the fact that of the hundreds of American missionaries in the Turkish Empire, that admiral had met only three; that those three had conducted themselves like the gentlemen they were, but that the admiral himself was notorious for profanity and roughness of behavior and that the conduct of his men on shore was so outrageously in violation of all decency that American citizens who had some regard for the flag of their country felt obliged to protest at Washington. To the relief of all the Navy Department shortly afterward relieved that admiral of his command. Charles Darwin said: "The foreign travelers and residents in the South Sea Islands,

who write with such hostility to missions there, are men who find the missionary an obstacle to the accomplishment of their evil purposes."

We do not deny to such men the right of saying what they please, but, in the words of Captain Brinkley of the *Japan Mail,* we say that "on the other hand, it is within the right of the missionary to protest against being arraigned against judges habitually hostile to him and it is within the right of the public to scrutinize the pronouncements of such judgments with much suspicion."

The increasing interest in Asia and the comparative ease with which it can now be visited are rapidly enlarging the stream of foreign travelers. Unfortunately many of them are mere globe-trotters, knowing little and caring less about missionaries—people who at home are only languidly interested in church work and who, while lustily crying "that charity begins at home," seldom give a dollar to home missions and do not even know what missionary work is being done in their own city. Abroad, they usually confine their visits to the port cities and capitals, and even there become acquainted only at the hotels and foreign clubs. They seldom look up foreign missions and missionary work, but get their impressions from more or less irreligious and dissolute traders and professional guides. What they see of mission work sometimes misleads them. Typical mission work can seldom be seen in a port city. The natives who flock there often exhibit the worst traits of their own race or are spoiled by the evil example of the dissolute foreign community. The mission buildings are apt to be memorials or other special gifts and give a misleading impression as to the scale of missionary expenditure. Hearing the sneers at the clubs and hotels and without going near the missionary himself, the globe-trotter carries away slanders, which on his return are sensationally paraded in the newspapers and eagerly swallowed by a gullible public. It is often interesting to inquire of such a person what have been his opportunities for observation. It will usually be found that he knows nothing about missionary life and that he bases his objections on a hurried visit to some heathen city. How reliable is such testimony? Let an illustration answer:

An American merchant returned from China to say that missions were a failure. Whereupon his pastor proceeded to interrogate him. "What city of China did you visit?" "Canton." "How long did you stay there?" "A month." "I admit that that is a reasonable time for observation. What did you find in the management and methods of our mission schools in Canton which imprest you as so faulty?" Mission schools! He had not seen any schools. "And yet our church alone has in Canton a normal and theological school, a large boarding school for girls, and a number of day schools, while other denominations also have schools. And you never heard of any of them?"

"Well, what was there about the mission churches which so displeased you?" He had not seen a church and did not know there was one in Canton! And yet there are in and about Canton scores of churches and chapels, some of them very large. In all of them there is preaching not only every Sabbath, but in some instances every day.

"But surely you were interested in

the hospitals? The largest mission hospital in Asia and one of the largest in the world stands in a conspicuous position on the river front, while the Woman's Hospital in another part of the city is also a great plant, with a woman's medical college and a nurses' training school connected with it." Incredible as it may seem, he knew absolutely nothing about these beneficent institutions. Further inquiries elicited the admission that the critic knew nothing of the Orphanage or the School for the Blind or the Refuge for the Insane, and that he had made no effort whatever to become acquainted with the missionaries. He was a little embarrassed by this time, but his questioner could not forbear telling him the old story about the English army officer and the foreign missionary who met on an ocean steamer. The army officer had contemptuously said that he had lived in India thirty years and had never seen a native Christian. Shortly afterward, he recited with gusto his success in tiger-hunting, declaring that he had killed no less than nine tigers. "Pardon me," said the missionary, "did I understand you to say that you have killed nine tigers in India?" "Yes, sir," pompously replied the colonel. "Now that is remarkable," replied the missionary, "for I have lived in India thirty years and have never seen a tiger." "Perhaps, sir," sneered the colonel, "you didn't go where the tigers were." "Precisely," was the bland answer of the missionary, "and may not that have been the reason why you never saw any native converts?"

When one goes to a heathen country as Charles Darwin or John W. Foster or Isabella Bird Bishop went—with an open mind—he returns to speak in the highest terms of the foreign missionary. But when he gets his ideas second-hand from prejudiced sources, he of course learns nothing. If William Stead got the impression that "if Christ came to Chicago," with its thousands of churches and Christian institutions of every kind, He would find little but vice and crime, it is not surprizing that the casual traveler sees few external signs of Christianity in a populous pagan city. It was Christ Himself who said, "The kingdom of God cometh not with observation," or as the margin reads, "not with outward show."

2. In the second class are the criticisms based on ignorance. There are many people in Europe and America who have never studied missionary work, who have never met a missionary or read a missionary book, but who, seeing in the newspapers or hearing from some friend the class of criticisms to which reference has just been made, jump to the conclusion that they are true.

3. In the third class are criticisms which spring from *conflicting interests*. Such are the objections which originate with pagan priests who, like the silversmiths of Ephesus, find their craft in danger, and so circulate falsehoods regarding missionaries as political plotters, or adepts in witchcraft. In Chinese cities it is not uncommon for placards to be conspicuously posted charging missionaries with boiling and eating Chinese babies! The massacre of the Presbyterian missionaries at Lien-chou, China, in 1905, was caused by the finding of a skeleton of a man and the body of a still-born child preserved in alcohol in the mission hospital, the mob parading these grewsome finds through the streets as

evidence of how missionaries treated the Chinese.

4. Finally, there are the criticisms of those who have a friendly interest in the work, but who see defects, or think they do. Criticisms of this class should be very carefully considered by missionaries and mission boards, for they are, as a rule, well meant and unprejudiced. By heeding them, mistakes into which a board or a missionary may have unconsciously fallen may occasionally be corrected.

Let us now take up some current criticisms.*

One traveler returned from Korea to give the advice to other would-be travelers in Asia that in employing servants "it is safer in every case to take men who are not converts." Inquiry showed that he had treated his native servants so brutally that a missionary had advised the "boy" to leave him. "Converts make poorer servants than heathen" only for those foreigners who abuse them or who want them to do or aid in evil things. What is there in the Gospel of Christ to make a man less reliable than he was before? Why should it be worse for any Korean to stop worshiping evil spirits and to begin worshiping the true God; to turn away from intemperance, immorality and laziness, and become a sober, moral and industrious citizen? Native Christians in Asia and Africa are the very best element in the population. In all the author's travels in Asia, he had no trouble with native servants, Christian or heathen, and he did not "curse" or "flog" them either, as the traveler in question says that he was obliged to do.

Then it is said that "missionaries make much trouble for their own governments by getting into all sorts of trouble and then demanding protection.* It is significant that those who make the remarkable suggestion that the activity of missionaries ought to be limited by governmental authority do not propose that the activity of traders should be so limited. The Hon. John Barrett, formerly American minister in Siam, declares: "One hundred and fifty missionaries gave me less trouble in five years than fifteen merchants gave me in five months."

Sensible government officials do not complain about missionaries as a class, tho they may sometimes object to the indiscretion of a particular individual. In general, it should be remembered that a missionary is a citizen and what is the use of a government if it does not protect its citizens in their lawful and proper vocations? No one questions the right of a trader, however bad and dissolute, to go wherever he pleases and to be protected by his country in so doing. Has not a missionary an equal right to the benefits of his flag? Our government protects merely nominal citizens, who, being natives of foreign lands with no intention of residing in America, have become naturalized chiefly for the purpose of escaping military service or of securing immunity from prosecution or government exactions in their native land. The *Interior,* of Chicago, reminds us that in 1904 a bashi-bazouk in Morocco kidnaped an American citizen who years and years ago chose to alienate himself from his own country and live among the half civilized natives of North Africa because he liked it. The American press was in

* Some of the most common are considered elsewhere in this book, while others have been discust at length in "New Forces in Old China."

* See "New Forces in Old China," Chapter XX.

an uproar, demanding gunboats and a display of force without delay. Nothing would do but we must immediately avenge the insult to our "flag." Shortly afterward the government moved certain battleships from Tangier to Smyrna, while negotiations were being carried on with the Sultan of Turkey looking to the payment of damages done the schools and hospitals and churches reared by Americans for the benefit of Armenians, all subjects of the Sultan, and the same press was filled with sneers at the gospel of the gunboat. It is not easy for the common mind to understand why a luxurious idler, who has long since practically abandoned his country, is entitled to such immediate relief, while the best blood of America, given freely for the amelioration of the wretched of the Far East, should not even after years of delay be entitled to some consideration.

Other critics object because "missionaries unnecessarily interfere with native customs and denationalize their converts." Christianity never injured or denationalized any one. Christ simply made him a better man—more honest, more intelligent, more charitable, more loyal to his own country. After the Boxer outbreak, the Chinese Government made a large grant for indemnity for the lives of the Chinese Christians who had been murdered. How much it meant to the poor survivors will be understood from the fact that the share for the Christians in one county in our Peking field was 10,000 taels. But in all the mission not a single Chinese family would accept the indemnity. They did take compensation for the property that they had lost, but they gave one-tenth of that to support several Chinese evangelists to preach the Gospel to their former prosecutors. Afterward those Chinese Christians considered raising a fund to pay back to the government the indemnity that they did receive. What a magnificent illustration of the unselfish spirit of the Chinese Christian, of the genuineness of his faith, and of his loyalty to the emperor!

A very common objection among professing Christians is: "There is so much to be done in our own land and charity begins at home." Charity does indeed begin at home, but it does not end there. We freely grant that there is a great deal to be done at home, but there are a great many people to do it.

A New York pastor says that he "never could understand why we think so much more of a heathen abroad than at home," and he intimates that we ought to give less for foreign missions and more for the conversion of "the foreigners within the shade of our churches"—a sentiment which was editorially endorsed by several newspapers. If, however, he had looked into the Report of the Charity Organization Society of New York, he would have found a list of no less than 3,330 religious and philanthropic agencies in his own city! If he had opened the *Brooklyn Eagle* Almanac, he would have found the bare catalog of New York churches occupying twenty-five pages—one church for every 2,468 people. If he had read *The Church Economist* he would have noted that "if these 1,003 churches and their auxiliary buildings were placed side by side, they would reach in one unbroken frontage of long-meter godliness from the Battery to Yonkers, twenty miles, and that the value of the church property amounts to $67,516,573. In our

country, 1,000,000 men and women are engaged in distinctively religious work, about 150,000 of whom devote themselves to this work as a separate profession.* The Rev. Dr. W. T. Elsing says that "there is no city in the world, except London, where more is being done to point the lost to the Son of God than in New York."†

As for the other parts of the country, St. Louis has one church for each 2,800 of population; Chicago, one for 2,081; Boston, one for 1,600, and Minneapolis one for 1,054. In the United States as a whole, there are said to be 187,800 churches, or one for every 400 people, one Protestant minister for 800, one Christian worker for 48, and one communicant for 5.‡ Talk about the relative needs of the United States! In a typical town of 8,000 people, there are three Presbyterian churches, three United Presbyterian, three Methodist, two Episcopal and one Christian church. Dr. Walter Lambuth, of Nashville, declares that for every missionary the Church sends abroad she holds seventy-six at home. In the light of these facts how absurd is the statement that "the Church can not see the misery that is under her own nose at home."

How is it abroad? In Japan there is only one ordained Christian missionary for every 200,000 people, in Africa for 250,000, in Siam for 300,000, in India for 300,000, in South America for 400,000 and in China for 700,000. When Doctor Mitchell returned from China, he said of a journey of only twenty-four hours returning from Hangchow to Shanghai, "I was absolutely awestruck and dumb as I steamed past city after city, great and populous, one of which was a walled city of 300,000 souls, without one missionary of any Christian denomination whatever, and without so much as a native Christian helper or teacher of any kind."

In general, our home churches spend ninety-four cents on themselves for every six cents they give for the evangelization of the world! W. E. Blackstone says that "our Christian work at home costs $1.33 for each inhabitant, while abroad we squander one-third of a cent for each! Our American church property is valued at $724,900,000. Of England and Ireland, it is said that their charitable income last year approximated £30,000,000, and of that immense sum only £1,400,000 was spent on missions to the heathen. In other words, while every man, woman and child at home could claim fifteen shillings as their share of charitable gifts every year, 1,000,000 heathen have to divide twenty shillings between them.*

"It is true that there are heathen at home. But how long will it take to save them all? England has been doing home mission work for fourteen centuries. And yet there remain in England alone 100,000 registered criminals with 3,000,000 people in the lapsed masses. In America the proportion is probably not better. How long will it be, at this rate, before we can help the heathen abroad? Meanwhile they are increasing at the rate of 2,000,000 every year, in spite of the fact that they are dying at the rate of 35,000,000 a year. In the face of these facts, shall we talk of doing less for

* *The Church Economist*, April, 1900.

† The Missionary Review of the World, March, 1897.

‡ *Chautauquan*, February, 1901. (The proportions have not materially changed since.)

* The Missionary Review of the World, November, 1899.

the heathen abroad, who are such by necessity, in order that we may do more for the heathen at home, who are largely such by choice?" Christ did not tell His disciples to withhold the Gospel from other nations until they had converted Palestine, but He told them to go into all the world and preach the Word unto every creature, and it is because they obeyed that command that we have the Gospel to-day. What would be thought of a business man who should decline to sell goods out of his own city until all its inhabitants used them? The fact that some Americans do not accept Christianity for themselves does not lessen the obligation of those who do accept it to give it to the world.

We should not lessen effort at home. Rather those efforts ought to be increased. We are not doing enough for our cities, and our now small Western churches are the main guarantee for the future Christian character of that portion of our land. Undoubtedly, too, more ministers are needed at home, for there are unsupplied districts in our large cities and in the great West, while death, ill health and other causes annually create many vacancies that must be filled. But "these ought ye to have done, and not to leave the other undone."

(To be concluded)

FAMINE CONDITIONS IN CHINA

REPORTS FROM MISSIONARIES IN THE FAMINE DISTRICTS

BY REV. E. W. THWING

The appeal from China, on behalf of her suffering, destitute people, has met with ready response from many Christians in America. The story of awful privations and famine is one to move every heart to deepest sympathy.

A territory as large as the State of New York is involved in this great flood and famine. Tens of thousands are on the verge of starvation and death, and the need of speedy relief is most urgent,

Even in normal times, China is a country of poor people. Altho there may be many rich, yet the great mass of the population have little above the actual necessities of life. So when a great calamity comes, they have little to fall back on. The terrible condition of suffering, from cold and hunger, prevailing in the famine districts of Central China is every day becoming more apparent. Hundreds of thousands of people are reaching the point of actual starvation. The Chinese say that no such famine has occurred in China in many tens of years. Viceroy Tuan Fang estimates that at least 4,000,000 are actually destitute in the two provinces of Kiang-su and Anhui.

The Chinese are not able to meet this widespread disaster, and have sent out a most urgent appeal. The missionaries on the field are aiding as far as possible in the relief work. The latest reports reaching Shanghai in January, and letters from missionaries living in the famine districts, give dark and sad pictures of the awful sufferings and privations of these people, in the country and also at the great refuge camps about the large cities. A special correspondent of the North China *Herald* found 17,000 refuges at Chinkiang City. Of this number about one thousand are in acute distress. It

is a good time for the city or provincial authorities to institute public works, road building, and work on the Grand Canal. Nearly one-third of the refugees are able to work and earn the relief afforded them. At Nanking 30,000 are encamped outside the city walls in some 6,000 straw huts.

Photograph by Miss L. A. Drane

A SCENE DURING THE FLOODS THAT CAUSED THE FAMINE IN CHINA

At Tsing-Kiang and Yangchau, respectively, there are 300,000 and 50,000 homeless—men, women and children—who are anxiously waiting for aid and relief. Funds in hand have already been distributed, but this far from equals the need. These poor people, before leaving their homes for these city camps, had eaten all the available grass, leaves, and the bark of the trees near their native villages.

A missionary writes of the camp at Tsing-Kiang: "These refugees are receiving at the rate of 30 cash per day for adults (about one cent and a half gold) and 20 cash for children. So far as I have been able to learn no rice has been given or sold at cheap rates by the officials (altho an issue of cheap rice had been announced by the local officials). The relief money is just enough to keep the people miserably hungry."

A Catholic priest writes from the interior of the great misery in the Hsunchau prefecture: "Vast numbers of the population have emigrated to Chinkiang, Nanking, and even to Shanghai, in order to escape certain death from famine. I know of many families who were once well off and who are now reduced to eating once or twice a day a horrible mixture of leaves and roots; and we are only at the beginning of the most frightful misery. I think at a low estimate there

must be at least, in each subprefecture (five of them), 150,000 starving people."

Conditions are worse since this letter was written, the latter part of December. Photographs have reached Shanghai from these districts which show all the trees in sight stript of their bark. Miss Reid also writes from Tsing-Kiangpu, quite another locality from Hsunchau, that in that district 250,000 are in need, more than half of whom are in dire distress, "their only food being the bark of trees, dried potatoes, leaves, and any weeds that can be picked out of the frozen ground."

Another missionary writes that where a little handful of meal was being given out to only women, the crush was so great of those poor famished people that one woman was trampled to death.

In another district to the southeast Mr. Caldwell says that vast tracts of country east of the Grand Canal were under water, he having sailed for five days, without a possibility of landing, over fields which should last autumn have borne rich crops. The winter is now on, and this great lake will soon be frozen over, so that the country must remain much as it is now until spring. Relief is being carried on from Shanghai and interior stations as rapidly as possible. All foreigners are cooperating heartily with the Chinese in raising money and sending grain and flour. The high officials of the province have petitioned for imperial sanction to raise money for relief by the sale of official ranks, titles, and decorations at Shanghai. The office for the sale of these things will be closed as soon as a fixt amount has been secured. It is unknown as yet whether the request will be granted or not.

It is said that 200,000,000 copper cash will be coined at the Nanking mint, specially for use among the famine sufferers. Funds are utterly inadequate to meet urgent calls for aid.

Reports of the growing intensity of the distress are bringing aid from America, Hawaii, and other lands. No distinction is made in the distribution, between Christian or non-Christian.

Doctor Klopsh, the editor of the *Christian Herald,* has cabled to the missionary committee $100,000 for relief work. All that can be sent to the missionaries in charge of the relief work will be put to the best of use in saving these multitudes from starvation and death. Five cents gold is equal to 100 cash in China. That will keep one child from starving for about a week; fifty cents, for two months; and $5 will keep four little Chinese children alive until the first Summer crop.

At present the need is most urgent. A missionary living in the famine district says that by the Chinese New Year (February 13), there will be practically *nothing* in the line of eatables left. From that time on, for three or four months, there will be starvation for tens of thousands, unless aid is given them. The different missions at work in the province have chosen some of their members to form an Interdenominational Relief Committee. They have sent out an appeal for $300,000. It is a grand opportunity for the Christian Church to help in this most needy cause, so that their missionaries can give the bread for the body, as well as the Bread of Life, to these starving multitudes.*

* Money orders may be sent, care of the *Mission Press, Shanghai, China,* to Rev. T. F. McCrea, treasurer and secretary of the Missionary Famine Relief Committee; or to THE MISSIONARY REVIEW or *Christian Herald,* New York City.

PRECURSORS OF THE CHINESE CENTENNIAL

BY J. SUMNER STONE, M.D.

Two of the sages of the missionary force in China are Dr. W. A. P. Martin, of Peking, still youthful at eighty-two, notwithstanding his siege experiences, and Dr. Young J. Allen, of Shanghai, who is often addrest as Young John Allen. He is a patriarch, with full white beard, but with eye undimmed and strength unabated. He is the dean of the editors and brain-workers of China, and his writings in the Chinese language make a library. Perhaps no man has done more to shape the destiny of China than Doctor Allen. Another missionary patriarch apostle of China, whose home is in Hankow, Dr. Griffith John, the saint, seer, and apostle, is now in America gaining strength to return to his work. A characteristic story of him relates that when he was in New York en route for his Welsh birthplace he was taken ill, and said: "I will turn my face eastward at once; I can not risk dying anywhere but in China."

Hudson Taylor's successors are seen in Chinese garb—men and women of the China Inland Mission, who appeared at intervals all along my journey from Peking to Hankow and thence to Shanghai. They were frequently at railway stations in native towns along the river and in the streets of Shanghai, and seem omnipresent and noticeable by their dress as the French priests.

Another veteran worker in China, Dr. Timothy Richard, of Shanghai, may be a Baptist but he shows no earmarks of any denomination and no fence could be built nor any denominational yoke invented that could hold this Welshman. He has a heart big enough to take in China and a mind of broad gauge that will not run on the narrow track of conservatism. He is a very dynamo of enthusiasm. He poured forth a deluge of information as to things Chinese, and then I was placed on an enchanted carpet and carried by the magician into the Soul of New China—the great seething caldron of modern Cathay. Doctor Richard is one of the men who turned on the power that is now revolutionizing the once moribund empire. He is a seer of visions and a dreamer of dreams. He may be visionary, but he is seeing large things for Christ in China. He and Doctor Allen have been among the men who found the Chinese genii in a bottle, removed the cork and let them out.

These magicians have employed a literary evangel to call China to life. We well know that the Chinese have for ages made literary culture a test in selecting men for responsible positions. There are eighteen centers, one in each province, where examinations are held at regular times. Students from every rank of society gather to these places and compete by hard mental labor for degrees. In Nanking, on the Yangsti River, 15,000 stalls are provided for the candidates in which they are locked during the days devoted to the examinations.

A few years ago a group of men conceived the idea of putting the pregnant thoughts of the kingdom of heaven into the Chinese language in condensed and attractive literary form. They took the broadest view of the kingdom of heaven, esteeming with David that "the heavens declare the

glory of God and the firmament showeth his handiwork." The "kingdom of heaven" to these men takes in the universe of thought and fact, therefore booklets and pamphlets by the ripest minds on science, philosophy, history, geography, chemistry, ethics, were included in the brochures upon religion that were prepared and taken to the eighteen strategic points where the ripest young minds of the empire were gathered. There the campaign of pamphlets was pushed with vigor. It was as mighty a tractarian movement as that which convulsed England in the first half of the nineteenth century. The results have been even more phenomenal.

"After ten years we hoped to see signs of a harvest," said Doctor Richard, "but in six years the dynamite and lyddite in our idea-bombs began to upheave things. Ignorance and superstition gave way. Like the Yangsti in flood, the tide now rises and races. The emperor sent for books and pamphlets, took fire, and placed himself at the head of the reform movement. He suggested among others that Christianity be adopted as the State religion. The empress dowager and her conservative old Manchu advisers took alarm. The king was deposed or relegated to innocuous desuetude. This infamous event took place in the dying years of the old century. The empress dowager next attempted to dam the stream of progress with the decapitated bodies of the reformers. Then followed the Boxer assault upon foreigners and foreign sympathizers and foreign institutions. China was deluged in blood. But the tide only gathered strength from opposition. The war between Japan and Russia became a mighty factor. Now, strange to say, the empress dowager is at the head of the reform movement. Decrees have followed each other of an astounding nature and at a remarkable rate. The young emperor's wild dreams in 1898 are now the dogmas of the empire."

In Peking a number of men, who had taken honors in the new examinations which have displaced the old, were called before the emperor and received from his royal hand tributes of his favor. Among these honored men of the empire stood four young Christian Chinese. Surely the day of the "open door" has come.

But there are perils, great perils in the new movement. The age-long and colossal egotism of China is not dead. Young China is confident that her own men are perfectly competent to shape her new destiny. Antiforeign feeling is rampant. Western thought, western science, western methods are being adopted, but "China for the Chinese," is the slogan of New China.

"Now that we have awakened the giant, who is to guide him?" That is the question that Doctor Richard asks. "We want the best men in England and America to come to our help with ideas—comprehensive, original, living ideas. China will greedily devour anything they write. China abandoned will mean pandemonium—probably a reign of terror." Doctor Allen said: "China to-day needs 50,000 teachers to prepare her youth for the new and modern system of education that has supplanted the old Chinese classics. Only Christian schools can supply these teachers. Oh, that our home boards had heeded our prayers and protests for the past forty years! We should have been getting ready for these days."

SOME THINGS NEW IN INDIA*

BY REV. E. M. WHERRY, D.D., PUNJAB MISSION
Missionary of the Presbyterian Board, 1868–

No year passes by in India without disclosing many things new. New railways are continually being added to the ever-increasing area gridironed by rails of iron and steel. New canals are being dug in order to utilize the river waters for irrigating purposes. New colleges and schools are established for the education of the boys and girls, while industrial and technical institutes arise to train India's people in the arts of modern handicraft. New cults in religious faith and life are continually arising to testify to the spiritual awakening among the people. India moves, and moves more rapidly than most of us realize.

But it is not to tell of these movements I have undertaken to write to-day. My purpose is to chronicle some events, which mark the advance of the kingdom of Christ in India. Among these I mention the *union of the Protestant churches in India.* Of these churches thirteen are Presbyterian in doctrine and polity. Forty years ago a movement began under the leadership of the late Dr. John H. Morrison, of the American Presbyterian Mission, which resulted in the organization of the Presbyterian Alliance in India. This was the first step toward organic union. The way was long, many obstacles stood in the way, but persistent, patient effort at length culminated in the organization of the Presbyterian Church in India, which was consummated in December, 1904. The Rev. Kali Charan Chatterjee, D.D., of Hashyarpur, Punjab, was the first moderator. The first meeting of the General Assembly, after the consummation of the union, met in Nagpur, in December, 1905. It was a glad day when this Assembly met, representing nine of the thirteen Presbyterian bodies in India, and listened to the venerable moderator's earnest discourse on Love. Here, for the first time in the history of Protestant missions, sat in solemn assembly the representatives of a real Indian church, with a converted Brahmin in the moderator's chair. A most interesting service was held one evening, when song and prayer were voiced in ten languages.

A standing committee was appointed, whose duty will be to keep alive the zeal for the union of evangelical churches until not only all Presbyterian bodies may be united, but all evangelical bodies may be gathered into one great Indian national church, which shall not only present a united front to non-Christian peoples in India, but also engage in a systematic effort to evangelize the Empire. There is good reason to believe that Congregationalists, Independents, Wesleyans, and Methodists will join with the Presbyterians in forming such a church.

The next new thing in India, of which special mention should be made, is *the great revival.* This began in the Khassi Hills of Assam, in 1905, where the Welsh missions seemed to come in for a distinct part of the blessing vouchsafed to the Welsh people. Suddenly as on Pentecost the Spirit came down upon a meeting of Presbytery and thence spread abroad until the whole Christian community had been moved. Thousands of people have been converted and the whole heathen attitude changed, and still the work goes on. In the Punjab, similar scenes had been enacted, and also in North India, in Bombay and in Madras, the power of the Spirit is being revealed.

Now comes the news that the revival has broken out in the Lushai Hills, where dwell the head-hunting savage tribes whom the English were compelled to conquer. Thirty-

* Condensed from *The Presbyterian.*

five years ago the Lushai tribes raided the tea plantations of Assam, killed the planters and carried off into slavery over one hundred British subjects. As late as 1896, the last punitive expedition was sent against these tribes, after which their country was annexed to the British dominions. A mission was started among these turbulent savages by the Welsh in 1891. The South Lushai district was occupied by the Baptists. After the revival began in Cachar, the Lushai Christians began to pray for a revival among them. Meetings were kept up for a long while, but no answer seemed to be granted to the many prayers offered. The people became luke-warm and some seemed to lose faith in God as a hearer of prayer.

Some of the more earnest people went over to the Assembly meetings held at Mairang, in Assam; altho they could understand little of the language spoken, they seemed to get on fire with the revival spirit. On their return, they called the Lushai Christians together and began to hold meetings. The people seemed to be cold and the meetings fruitless; but at the very last meeting, while they were singing "God be with you till we meet again," the Spirit of God came upon them. First one, then another, began to confess their sins and to cry for pardon. "It was one torrent of confession and prayer." The Spirit of God had truly come and according to Christ's promise was convincing men of sin. It seemed as if the Judgment Day had come, so loud were the cries for mercy and pardon. Ringing hymns of praise for souls saved, alternating with prayers for convicted sinners, marked the meetings which followed. These meetings often lasted for six hours each. And so the work goes on. The tribes so long under Satan's power have been made free. May the reviving power increase in force until all Christendom be brought back to the simple faith and love of these Khassi and Lushai Christians.

THE PRESENT CRISIS IN INDIA*

BY REV. J. P. JONES, D.D.
Missionary of the American Board at Pasumalia, India; author of "India's Problem"

India is now passing through a serious crisis. It is a time of strained relations between the governed and the government. It is even more than this, a season of bitter racial prejudice and rancor. This feeling is by no means universal; but it is more widely spread than I would have thought possible a couple of years ago. The cry of "Bande Mataram" has not only become the watch-cry of a noisy nationalism; it is also at present a slogan of a general boycott of foreign goods.

This movement is peculiarly anti-western in its spirit; and it broke out recently in a serious attack upon two missionaries in Bengal by a band of native students. The prominence of students in this movement is one of its characteristic features; and the resignation of Sir Bampfylde Fuller, the lieutenant-governor of East Bengal, was owing to the fact that the viceroy's government would not support him in punishing these obstreperous youths and the schools where they studied. Under the inspiration of certain men, who always keep themselves under cover, these reckless lads, throughout Bengal, have entered upon a crusade of mad opposition to the sale of all foreign goods in native bazaars.

The ostensible cause of this movement was the partition of Bengal into two provinces, whereby the Bengalee babu lost many of the sweet

* Condensed from *The Congregationalist.*

plums of office. The babu is very bright and clever, and has also a wide mouth and a very lively tongue. But he is notably wanting in the stern qualities of character. Because he is clever he thinks that all the emoluments of office and the glory of position should be his. This furnishes the prime cause and condition of this agitation against the Government and against the West in general. But the agitation has passed its greatest fury and is now on the wane.

The movement is a part of a much wider one. It is really the unfortunate excrescence of the marvelous growth of the people in the consciousness of their own importance and in their desire for higher and better things. The British Government in India has carried forward the whole people with it in a mighty current of progress. It has educated millions; it has imparted to them and to all the ideas of human equality; it has breathed within them the spirit of unrest; it has made them capable of much greater things than their ancestors ever dreamed; in brief, it has brought to them the first dawning sense of national existence and the desire for independence and power. And it has been quieting the spirit which it has thus roused by adding more and more to their privileges and powers. It is to the everlasting credit of Great Britain that she made the present agitation a possibility. Imagine such a movement as this in Russia to-day, or even in more advanced European countries! For it should be remembered that the native of India has absolute liberty of speech, and that the press is unfettered so that it may attack all the institutions of the land and the powers that be. Indeed, many natives to-day are abusing the government in the most shameful way. Many of us believe that this is far too extended a privilege for a people so little developed in responsibility as Indians.

To Americans, who have long lived in India, the recent diatribes of Mr. Bryan against the British in India have produced mingled sorrow and indignation. There is a sense, I admit, in which the English have been selfish in the administration of India. It is also true that this government is neither ideal in its form nor perfect in its achievements. But Mr. Bryan ought to know that his wholesale charge against the people of Great Britain of injustice and cruelty to India is grossly false. Mr. Bryan could not have stabbed England in a more tender spot—tender because there is nothing concerning which she more justly boasts of and takes merited pride in than her achievement in India. The best native papers of India have denounced Mr. Bryan's charges as false, while the meanest sheets of the land have been quoting his charges by the column.

Indian agitators and political aspirants never cease to emphasize the poverty of India. It is the stock in trade of congress-wallahs. They claim that the poverty of the people of this land is becoming more and more marked and acute. But recently this political bubble was burst by the annual address of the chairman of the Bombay Stock Exchange —a Parsee gentleman. It is a thorough refutation of all the charges made recklessly and repeatedly by native politicians. He showed that India is one of the richest countries in the world. If the country was so rich and the people so poor it was because Indians were just being roused from a lethargy of more than a thousand years of anarchy, insecurity, misrule, and oppression. The taxation of India is only three rupees per head per annum; while in Europe it is forty-four rupees, and in Japan it is nine.

Great Britain is learning an important lesson from the present unrest. She needs to treat the people of this land with more kindness and consideration. Perhaps the better word is that aptly used by the Prince

of Wales—namely, sympathy. He maintained that Great Britain owed more sympathy than had been given in the past to their Eastern subjects. The chief difficulty perhaps is that rulers and subjects have somehow got the idea that their interests are as irreconcilable as their temperaments.

These stirring days of high feeling in India are affecting the missionary and his work very markedly. The missionary attitude of twenty years ago would be an anachronism in India to-day. People would not endure it, and better still, the missionary of to-day sees the folly of past pride and aloofness. It would be absurd for a modern missionary to come out to India with the ideas and attitude of mind which some of us possest more than a quarter of a century ago. Hindu thought has now risen into respectability; the Hindu religion must be studied with sympathy and with appreciation for its truths; the Hindu people must be regarded not as benighted heathen or pagans or as semiidiots, but as people who are to be approached courteously and to be won over, if at all, by argument and by superiority of life. No man who goes from the West to the East finds the conditions of his life and success change more rapidly than does the missionary. He must be a man intellectually alert, a deep student of things oriental, and with a quick eye to appreciate the oriental bearing and interpretation of all things that he meets in life, thought, and faith.

HOW A YOUNG TIBETAN FOUND CHRIST*

BY CHARLES SMITH, A NATIVE OF TIBET

How John iii. 16 led the son of a High Lama to leave home and country, and risk his life in an effort to find a missionary.

Being born in the year 1884 in a small village near Ohamalari, north of Bhuban, or on the borders of India, I attended a small lama school at the age of six, where I was taught for my priesthood. At that age, my father, who was a Tibetan high lama, and my Hindoo mother put me into confinement for two years. The lonely cave, through which ran a stream of water, was the only room I had for two years. It is believed that when anyone goes into this cave he shall never fall ill, for this stream, given by Cheunaisi, the great god, shall take away all diseases to itself.

Unlike the rest of the world the Tibetan father begins at a very early age to train up his child for lamahood. In the cave, where the candidate has taken up his abode, is an aperture through which the servant passes his meals. The servant and the boy are not supposed to see each other. The servant brings the meal, and, as he approaches the aperture, he turns his face away from it; suddenly throwing in the meal, he runs away. Many a time my tea and rice fell into the water, but no murmur came from my lips. The happy thought of being a great lama hereafter suppress the sadness.

At the age of thirteen, a missionary, disguised in the Tibetan costume, came into our country. Seeing that she had some curios with her which we never saw in our life, we exchanged a few nights' lodging for them. The bargain was agreed on, and we ushered her into a room. Next day we heard some men who had come from afar tell us that they heard a woman who was introducing some unknown doctrine.

She was brought before my father, and he, standing on a rock, after having read his Bible, asked what should be done to her.

* Condensed from *Darkness and Light.*

"Kill her," said one. "Throw her over the rocks," said another. At last one, who was the aged leader of the crowd, said: "Bring a spiked saddle, and we shall make her ride on it; without a torture there is no forgiveness." Being an elderly looking man, his advice was taken. A spiked saddle was brought and she was thrown across, but here starts my conversion.

While she was being thus tortured a Bible fell off her arm. It was an English Bible. Father threw it into the fire. But from the Bible there fell a slip of paper, which did not attract attention; and, seeing this slip of paper fall, I made up my mind I was going to see what was on it. After conducting the horse round and round, I gave it to a lama friend, who took the woman to the borders of India, but not on the spiked saddle. After going round and round this slip of paper I suddenly dropt my praying wheel, and when I went to pick up this praying wheel, I picked up the slip of paper at the same time. It was black with mud from the tramping of over a thousand feet. I rubbed off the mud and read as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life."

This interested me, for our god, Cheunaisi, does not give us everlasting life, and I made up my mind that I was going to find out about this "For God so loved." So, seeing one of my dear fellow mates, I asked him if he could go with me in search of this new God we had found. Oftentimes we went near a cave and read this John iii. 16. Finally, we made up our minds that we would go and learn from this missionary where this God was, and then go in search of Him. We heard from some lama that she had gone on the borders, and so to the borders we went. We were arrested for trying to desert our homes.

Again I started out, going in a different direction, and I suddenly came across some of the Tibetan robbers. They seldom spare your life. Now, these robbers stript me of everything, and one of them was going to take my John iii. 16, which was on a slip of paper, but, with some sleight of hand trick, I managed to put it in my ear, after making a ball of it. I was about to go home when I started reading this paper again. Instead of going home I kept on going to see this missionary.

One day I felt a little warm; I sat down on a rock to repeat John iii. 16, when lo! what should I see at the back of me but one of those Himalayan black bears making straight for me. I had no stones, no bamboo to protect myself with, and no place to hide. I had only a few seconds left. The bear was hustling to tear me and my courage failed. Just then I looked around me, and at my right side I discovered a small cave. On the cave was a stone, which I could have rolled if I had the time, as the stone was on the edge of the cave; but seeing the little time I had, I ran into the cave. The bear came running from the mountain, and alighted on the stone above the cave with such a force that he threw it down. Down came the stone in front of the cave, and I was safe. I said to myself: "This God who so loved the world must be somewhere, and I am going to find Him." After the bear had kept me there two days, I got out, after rolling back this rock. Then I sat down and read *a hundred times*, "For God so loved the world," etc.

After this experience I did not meet with any other. By inquiry about this missionary I at last found out where she was and came to her; I sent her my visiting card that she had dropt, "God so loved the world."

The rest of my life has been consecrated to His service. And if God shall give me my education I shall translate His Bible into Tibetan.

MISSIONS: OUR FIRST BUSINESS*

BY ADONIRAM JUDSON GORDON

I believe that the word of our Lord Jesus Christ, "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, but lay up for yourselves treasures in heaven," is just as binding as, "Believe and be baptized." We have separated from Christendom in obedience to the last commandment, "Believe and be baptized." I suppose if we should stand out on the other we should be counted eccentric, perhaps looked upon with suspicion. I believe Christ meant that as much as the other. It is best for us to do exactly what the Master commanded. I heard this said: "I have been forty years in India. You think missionaries have many hardships. I tell you the greatest hardship of all in missionary life is the parting with children, sending them home, being separated from them. That is the missionary's greatest trial; but I want to say that in forty years' experience I have never known a missionary's child to go wrong." What a remarkable statement! These men have obeyed the great commission, and God has kept faith with them. I have been nearly twenty-five years pastor of one church, in a position where I have had an opportunity to see. I want to say that, with two or three exceptions, I have never known an instance where men have waited, and laid by, and accumulated a great fortune to pile it upon the heads of their children, that those children have not, with one or two exceptions, gone wrong and been ruined. The best way to save your money is to give it to Jesus Christ for the work of preaching the Gospel among the heathen. I know of no security for Christians in doing anything else.

Do you know that money is the greatest peril, if misused; that it may be the greatest power if rightly used? Do you know that what God has given you in return for honest toil may be multiplied a hundredfold if you will use it in the work of giving the Gospel to those who never heard it? Therefore, I ask if we are making preaching the Gospel our first business when we are spending 98 per cent. at home and 2 per cent. abroad, when multitudes upon multitudes never have heard of Jesus Christ? I say, if we mean business, let us sacrifice the luxuries of our home work for the advancement of work among the heathen.

Do you know what the best prayer-book is? That (pointing to a map of the world) is the best prayer-book that I can recommend. Get a map of the world and spread it out before you when you get on your knees. And what about praying? You are not simply to pray to Jesus Christ, or to pray through Jesus Christ; you are to live with Him. To me this is a most blessed idea—I am simply to join with Him in prayer. When Moses stood upon the mountain top, and the two stood on either side to stay up his hands, the battle went for Israel; when they dropt, it went against them. Now, Jesus Christ is there on the mountain top. What is He praying for? He is looking down upon the map of the world, all its dark continents, its wretched millions, its lost inhabitants. He sees them all and remembers He has purchased them with His own life-blood. He is pleading night and day as He looks down upon the continents. And the Spirit and the Bride are to hold up His hands; the Holy Spirit on one side and the Church on the other, making intercession that His prayer may be answered. O my God, help us in this solemn hour to take upon our hearts a lost world, and resolve for the future that missions shall be our first business.

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* Condensed from an address delivered at the International Missionary Union a short time before his death.

EDITORIALS

A REVOLT AGAINST ERROR

London, and indeed all Britain, is just now up in arms against the new theology of sundry would-be prophets of an advanced era, conspicuously one man who just now has more notoriety than reputation, and who is getting a great deal of gratuitous advertisement by the excessive notice paid to his wild utterances.

Meanwhile this new theology, whose claim to novelty would impose on no one who is not ignorant of church history, has drawn into the open field of protest such men as Dr. Campbell Morgan, who lately gave a superb address on "Christ and the Scriptures," in his own Westminster Chapel, and repeated it by request in the Metropolitan Tabernacle on the Monday following, Mr. Thomas Spurgeon in the chair, and opening the meeting by a strong and manly declaration that he stands where his father stood before him and the entire Pastor's College with him, on the old theology of a divinely inspired Bible and a Divine Atoning Christ. The great Tabernacle was thronged a quarter hour before the service. Other great demonstrations are now preparing, and an ecumenical conference is even talked of and advocated.

HOW FAR MAY WE COOPERATE?

To those who, on principle, jealously guard what they regard as imperiled and fundamental truth, the question of the limits to be set about practical cooperation with others of loose and dangerous views, is one occasioning at times no little perplexity.

There are some objects which are termed "philanthropic," like the promotion of temperance, social purity, sanitary conditions, popular education, and the like, which may and should enlist both interest and aid on the part of every citizen, whatever his religious or devotional views. Wendell Phillips, himself an evangelical believer, joined hands for many years with very heterodox associates because, like Garrison and Theodore Parker, they were sound on the question of emancipation.

But, wherever distinctively Christian work, like missions, is the field for such cooperation, how can two walk together except they be agreed? For ourselves we have not yet come to hold with a brilliant religious editor that, "wherever you find mercy, forgiveness and charity, you find what is *Christian,* be it in the Brahman, Buddhist, Confucianist or Moslem." There are some forms of common cooperative work where Christian faith, as such, is essential; where a platform is too broad which welcomes men of all creeds or no creed. Silence is sometimes consent to error, and protest would be a breach of peace; and an honest man could neither keep silence nor promote contention. It does not imply any assault on a *man* personally that we differ from him however radically in his teaching; nor is it to be construed as petty persecution if we contend that he should not exercise his "liberty of speech" in a congregation whose accepted standards of belief his views and teachings undermine or contravene. Every man has a right to his opinions and the expression of them, but not the right to express them everywhere. Is it bigotry and intolerance if I will not have an infidel teaching his doctrine at my table, before my children? Am I interfering with any man's liberty to use wines, if I object to his bringing intoxicants into my family circle and offering them to my offspring? Let philanthropists combine as such for purely philanthropic work, but it is a part of every man's own liberty of conscience that he shall be free to remonstrate against all loose doctrines and practises that, in his honest judgment, tend to remove the ancient landmarks of truth and duty. Even love does not forbid us to speak the truth, and the Apostle of love himself hurls anathemas at the teachers of error.

IGNORANCE OF THE BIBLE

Professor Phelps, of Yale University, has come out with a startling revelation of the average ignorance of the college student as to Biblical literature, which ignorance he pronounces "universal, profound, and complete." He justifies these epithets by some illustrations that would be ludicrous were they not so lamentable. We quote his own words: *

If all the undergraduates in America could be placed in one room, and tested by a common examination on the supposedly familiar stories of the Old Testament, I mean on such instances as Adam, Eve, and the Garden of Eden, Noah, Samson, David and Goliath, Moses and Pharaoh, the results would be a magnificent contribution to American humor. Ask any teacher in the United States what luck he has with the Bible, and he throws up his hands in despair. I inquired of one fine young specimen of American manhood what he thought Shakespeare meant by the phrase, "Here feel we not the penalty of Adam," and he replied, "It was the mark put on Adam for having slain his brother." To another lad, who was every inch a gentleman, I put the question, "Explain the line 'Or memorize another Golgotha,'" and his face became a blank; I came to his relief with the remark, "Golgotha is a New Testament reference." A light of intelligence illumined his handsome face. He replied, "It was Goliath." Instances like these are of almost daily occurrence in the work of American college teachers. It is certainly unfortunate that the best book ever printed should be so little known, and that the frequent references to it in practically every English author should be meaningless.

Professor Phelps urges that the Word of God be made the great textbook in the colleges. He continues:

The Bible has within its pages every kind of literature that any proposed list of English classics contains. It has narrative, descriptive, poetical, dramatic, argumentative, and oratorical passages. It covers everything that the ingenuity of a committee in arranging for an English course could by any possibility discover. Furthermore, as the case now stands, books that are proposed by some examiners are ridiculed by others, either because they are too difficult or too simple, or because they are not really literature at all. No such objection could be made to the Bible. Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction. . . . Besides solving at one stroke a host of perplexing and complicated problems, it would remove the universal and disgraceful ignorance of the Bible among college undergraduates. Since, no matter what our individual differences of opinion may be, we are all agreed on *three* propositions, why can not we substitute for a heterogeneous mass of books the English Bible? The three propositions are these:

1. It is impossible to make a list of English authors that will satisfy a majority of teachers in secondary schools.

2. It is deplorable that college students should be so ignorant of the greatest classic in their mother tongue.

3. Every possible variety of English composition suitable for teaching purposes can be found in the Bible.

REMARKABLE SABBATIC REVIVAL

Attention has been called before in these pages to the new laws and restrictions concerning a seventh day respite from labor in France, etc.

But, by a strange and remarkable coincidence, the Sabbath question is coming into court more prominently than any other. Within the past decade, or a little longer, eleven different nations of Europe have enacted laws to secure a more complete rest, one day in seven. They seem to be discovering the truth of our Savior's words, that "the Sabbath was made for man." And the stranger fact is that to these laws penalties attach, more stringent than those which enforce any similar laws in the United States. The imperial postal system of Germany provides for its employes the longest Sunday rest compatible with delivery of the most important Sunday mails. The Parliament of Britain, after appointing a commission on the subject, recommends:

1. That the general principle of the Act of 1677 (29th, Charles II., cap. 7) in regard to Sunday trading, ought to be maintained.

2. That the penalties imposed by that Act are (in consequence of the change in the value of money) now inadequate for securing the end in view.

3. That the exigencies of modern life make it necessary to permit, in particular districts, the sale of certain articles for a part or the whole of Sunday.

4. That any special regulations necessary for this purpose should be framed by local

* From the *Record of Christian Work.*

authorities, under proper supervision and confirmation by the central authority.

5. That every shop assistant should be secured by law one day's rest in seven, and that no such person should be subject to any penalty if he objects, on conscientious grounds, to Sunday employment.

6. That any employer who places upon an assistant any obligation to work on Sunday as a condition of employment, without provision for securing him one day's rest in seven, should be subject to a penalty.

It is true that many advocate this weekly rest-day from pure *expediency,* as a matter of health and public welfare; but it is difficult to divorce Sunday rest from religion. Somehow men instinctively feel that the two institutions, peculiar in coming down to us from a sinless Eden—Marriage and the Sabbath—are specially sacred, and can not be trifled with, without endangering all Edenic ideals. And so, after centuries of decay in Sabbath observance, there seems to be just now a sort of revival of the Sabbatic conscience.

WORKS OF NECESSITY AND MERCY

There will be no little controversy over what constitutes legitimate exceptions to the working of this law; and some absurd decisions have already been made, exempting as necessities what the average man finds it hard to rank in such category. Difficulties also in the *enforcement* of such law will arise. Still the movement is in the right direction. In Britain the new "Lay movement in favor of Sunday worship and rest" shows that there, at least, the *divine* claims are recognized, and a national campaign is projected in favor of Sunday legislation. Last year, on the first Sunday of July, 40,000 sermons on this subject were preached, from as many pulpits. There is a manifest decline in the income of Sunday restaurants. Thousands of stockholders have memorialized railways to reduce all Sunday labor to a minimum.

Canada recently enacted a "Lord's Day Act," and is very thorough in enforcing it. Japan has had a "Sunday Rest" enactment in force for thirty years, and it is said that no Japanese store in the United States opens on Sunday. In India, the Bishop of Calcutta presides over a "Lord's Day Union," which has changed the Calcutta Market Day from Sunday to a weekday and secured, by law, prohibition of Sunday work in the European quarters of the city, and of needless work on the river. There is an agitation in favor of similar laws for all India.

And now China adopts Sunday as the Empire's day of rest. In many cases native schools have been closed on Sunday, and the dowager empress is said to lend her sanction to the adoption of the new weekly rest day throughout her vast dominions. Is not the God of the Sabbath moving?

For ourselves we believe that much of the brain fag, nervous prostration, insanity, premature decay, death, and suicide of our day may be traceable to the neglect of Sunday rest. The driving haste of modern times implies a greater waste than the rest of sleep can resupply. And, unless one day in seven is resigned to rest, the results, physically and mentally, will be increasingly disastrous. Every law of God is based on His *love;* and no law of God can be disregarded with impunity by men.

DRINK AND RAILWAY DISASTERS

The alarming frequency of railway collisions and other accidents in these days has compelled inquiry as to their causes. There have been many plausible theories in explanation, prominent among which are those of color blindness and other disorders or defects of vision, nervous strain, and mental unbalance, and now Doctor Marcy, of Boston, emphatically lays the blame on *drink.* He refers to an opinion prevailing until recently that intoxicants gave more endurance to railway engineers, and were helpful in sustaining the strain of their work. Now, he says, investigation and experiment show that the engineer and fireman on the train, even when subject to the drain of energies incident to continuous work and exposure,

are better off without their bottle. Impartial research has proven that the explorer, the soldier, the sailor —all can do more work and endure more fatigue without alcoholic beverages.

In Germany, railroading is a semi-military organization and therefore more easily under discipline and control. The Prussian railway management has issued orders forbidding any engine-driver, switchman, or dispatcher all use of beer or spirits when on duty.

The order closes with the statement that total abstainers will be given preference in the matter of promotion and permanency of employment. The subofficers of divisions have issued more stringent rules, requiring total abstinence of all persons holding responsible positions, stating that no one need apply unless his character as a temperate man can be sustained.

Doctor Ennis, of the University of Heidelberg, has declared that over 50 per cent. of all accidents occurring on the German railroads are due to the bewilderment of the operatives who have used stimulants, and that, if total abstainers only were employed, the expense of managing the road could be reduced very greatly. Such action is fundamental and far-reaching, since, for generations, the German has conscientiously believed that his beer was advantageous in the development and strengthening of both his mental and physical powers.

A MISSIONARY STATESMAN: EUGENE STOCK

This gifted man, so long connected with the secretaryship of the Church Missionary Society of England, has retired, after thirty-three and a half years of service, the oldest member but one of the C. M. S. Home staff. On resigning his office he was at once elected to the vice-presidency of the society, which owes to him more, perhaps, than to any other living man its present commanding influence and extensive missionary operations. Not the least of his services was the magnificent "History of the Church Missionary Society," in three large volumes, which are full of information and inspiration.

A GREAT EVANGELIST

It is no small thing when even our public journals write of an evangelist:

> Gipsy Smith is unique. He is sound to the core, passionately evangelical, urges the call of God's love, sends home the charge of sin and guilt, is merciless and withering in his exposure and rebuke of hypocrisy and fashionable Christian life, of churches without prayer and without prayer-meetings well attended and warm, of worldly professors, idle, useless church-members and dead orthodoxy. He mightily and tenderly appeals to slaves and victims of sin in any form, and exalts the Savior, the atoning, crucified Jesus, with pathos and power.

All of which we are prepared from personal observation to endorse as true.

MODERN BIBLICAL CRITICISM

We have several letters from correspondents, as to the paper of the editor in the November issue. One of these we publish as a specimen of the response awakened, we are glad to record, in many quarters.

"I have just read your clear and powerful article on "Modern Biblical Criticism and Missions," published in the November Review, and I feel it my duty to send you a word of thanks. Six years of service in China, three of which were in college work in Shanghai, convinced me that the diluted Gospel (?) of mere humanitarianism can not save that nation nor any other. Thank you for your brave, true words. Fraternally yours." (W. W. R.)

GENERAL MISSIONARY INTELLIGENCE

THE EMPIRE OF INDIA

Spiritual Darkness in India

Child marriages and child widows form one of the darkest chapters in India, and the following figures given by a Hindu newspaper in Calcutta are furnishing food for serious thought. In the province of Bengal live 433 widows less than one year old, 576 less than two years old, 651 less than three years old, 1,756 less than four years old, 3,861 less than five years old, while 34,705 widows are between five and ten years of age, 75,590 between ten and fifteen, and 142,871 between fifteen and twenty. More than 260,000 child widows in one of the provinces of India only, and all condemned to live in lonesomeness and contempt because the husband, whom many of them could not yet even recognize, died early! What an immense amount of misery is hidden behind the simple statement: more than 260,000 child widows in Bengal! No less terrible are the numerous religious murders by poison in India. In Majaveram, several such murders were committed during the celebration of the feast of bathing. On the road to the bathing place packages of poisoned candy were found and brought death to all, adults and children, who tasted the contents. In Shiali, a station of the Leipsic Missionary Society, several were poisoned in like manner, and there is no doubt that these murders are human sacrifices offered to the goddess Kali, that she may forget her anger in the time of drouth and pestilence. In Tandschaur such a murderer by poison was caught. He confest that he and eleven companions had vowed to sacrifice thus thousands of lives to Kali if she would give them power over the spirits and great riches.

A Gift to the Women of India

Dr. J. F. Goucher, President of the Baltimore Woman's College, was present at the recent celebration of the semicentennial of the founding of the North India Methodist Mission. In an address to the students of the Isabella Thoburn College, he made two announcements that are of great importance to educational work among women in Upper India. The first was to the effect that he had decided to establish in connection with the Baltimore Women's College, on alternate years, a scholarship for Indian Christian girls of Rs. 1,800 ($600) to cover the four years' course in that institution, and candidates for which are to be nominated by a portion of the faculty of the Isabella Thoburn College. The second announcement was that in connection with the Baltimore Women's College, on alternate years, a scholarship of the same amount and covering the same ground would be established for daughters of India missionaries who might wish to attend that institution. This will give, after the plan is in operation, opportunity for four girls from India to be continually in this excellent institution.

Polygamous Converts Baptized

Those who have followed the controversy regarding the baptism of men who are the husbands of more than one wife will be interested in the decision made at the third General Assembly of the Presbyterian Church in India. There it was voted that a man should not be debarred from the Church solely because he had in the days of his ignorance taken more than one legal wife. At the same time the Assembly arranged for such safeguards as will prevent anything like polygamy being recognized in the Church. When presbyteries desire it, Sessions are not to accept such a candidate without referring the case to the presbytery, and, if baptized, the man may neither hold office nor vote in the Church as long as he remains in this abnormal state, legally entered into as a Hindu or Mohammedan.

Hindu Colporteurs on Tour

The Rev. Benjamin Luke, in charge of the Sironcha circuit, reports that the eight colporteurs under his direction traveled during the half year ending November 30, 1906, through the northern part of Hyderabad State, the

southern part of Chanda District, the western part of Bastar State, and the whole of Sironcha Tahail, a distance of 4,669 miles; visiting 729 villages, preaching to 16,824 persons, selling one Bible and 2,889 Gospel portions, in Telugu, Hindustani, English, Hindi, Marhathi, and Kio. Through the labors of these humble men many jungle people have been supplied with the Word of God and have heard the Gospel preached.—*Indian Witness.*

Hindu Gods Who Gambled

One of the missionaries of the C. M. S. wrote recently:

This week the Diwali festival has been held. It has been the occasion of one of those amazing revelations of things Indian which makes most people feel that each year's residence in India only makes them increasingly aware of their ignorance of the real feeling of the people of the country. The Diwali festival, one of the three great annual Hindu festivals, is in memory of the occasion when three of the Hindu gods sat down to gamble, and Krishna, in accordance with his reputation for guile, won. It is therefore celebrated by universal gambling. The people believe that unless they gamble at Diwali, they will be born in the next life as rats or something equally undesirable! To-day a tour through the bazaar would reveal many a house of weeping, as every stick of furniture is being sold to pay off the gambling debts of yesterday.

Good Words for Burman Christians

The Indian *National Missionary Intelligencer* says:

The following facts concerning one of the Karen churches in Burma are too valuable to be allowed to be lost. In a certain district there are 13,000 church-members. They give annually Rs. 73,823 for self-support, meeting thereby all the expenditure on pastors, evangelists, theological seminary, students, and teachers. Besides this they contribute Rs. 6,450 for their home missionary society, the women alone making Rs. 2,600. They also support two workers among the Kachins; Rs. 100,000 has been collected for an endowment of their church fund. The missionary informed us that the people will also contribute their share toward the National Missionary Society of India.

Miss Annie Taylor Leaves Tibet

Miss A. R. Taylor, the brave missionary who traveled into Tibet, has been obliged to go to England. After the continuous strain of some twenty years in the service of Tibet on the Chinese and Indian border, she is broken down in health, and has been obliged to relinquish her post. During the last eight years she has been almost entirely alone among the natives at Yatong. At times their attitude toward her made her position most trying.

CHINA

How Morrison "Happened" to Go to China

In 1738 Sir Hans Sloane brought to England from Canton a Chinese manuscript and deposited it in the British Museum—an oriental curiosity (the labor probably of some one or more Roman Catholic missionaries) which seems to have attracted very little attention. Some sixty years later a Nonconformist minister from Northamptonshire, searching among the manuscripts of the Museum, lighted upon this one. He found it to contain a Harmony of the Gospels, the Acts, the Pauline Epistles, and a chapter of the Epistle to the Hebrews. He wrote a pamphlet on the subject; and he urged the C.M.S. during the first year of its existence to undertake the printing of this Chinese version and the circulation of it in China. The Society's first annual report gave two of its twelve pages to China, and devoted nine others in an appendix to extracts from Mr. Moseley's pamphlet. The task, however, was transferred by the C.M.S. to the S.P.C.K., and by the latter Society to the B. & F.B.S. It was the interest excited by this pamphlet that led the London Missionary Society to send Robert Morrison to China in 1807.

China was not reached a hundred years ago in thirty days by P. & O. steamer via the Suez Canal. It was a strategical problem, far from easy of solution, how to get there, especially if the would-be traveler were a missionary. The East India Company monopolized the trade between England and the Far East, and it drew the line rigorously at missionaries. Morrison therefore turned his face westward in search of an open way to the East. He took passage January 31 in an American vessel, crossed the Atlan-

tic, rounded Cape Horn, then traversed the Pacific, and in due time, on September 7, 1807, presented his letters to the American Consul at Canton.—*C. M. S. Review.*

Growth Since Morrison's Day

According to the *China Mission Handbook,* in 1893 there were but 55,093 members in all the mission churches. Ten years later the number had risen to 144,687. It is believed that by the day of the approaching centennial not less than 180,000 converts will be found in the churches, and these really the fruit of fifty years of toil. Between 1893 and 1903 the contributions rose from $31,062 to $224,524. The number of missionaries is now 3,832, of whom 1,604 are men, 1,146 are wives, and 1,082 are unmarried women.

Status of the China Inland Mission

The force in the field was strengthened last year by the arrival of 44 new missionaries, bringing the total number up to 849. There are 205 stations. The number of baptisms was the highest yet recorded—namely, 2,541, bringing up the total baptisms recorded during the history of the mission to 21,648. The income, tho sufficient, was not so large that efforts can be relaxed, for a larger staff and an increase of stations demand a large increase of income year by year. The total contributions were £72,906, of which £10,860 was received in China for associate missions. Self-support is the ideal increasingly aimed at, and several churches already help largely to support themselves and to maintain out-stations. The numerous reports from the stations, which show that the success of the mission is entirely due to individual hard work, help to make China and the Gospel one of the most interesting missionary records of the year.

Changes Two Decades Have Wrought in Peking

Ellen Ward, after an absence from this Chinese capital of nineteen years, returns and writes as follows:

There are not many Chinese here that I knew, for the martyr year took many who would have remembered me. It is strange to go to the old compound and see nothing to remind me of the place but the ruined church tower. Of the changes which make me feel like Rip Van Winkle, I may jot down a few in telegraphic style:

Arrived by express train from Tien-Tsin in about as many hours as we were formerly days on a house-boat; Peking lighted by street lamps; jinrikishas universally used; daily mail and a mail-box on the street; the principal streets paved (we live on one unpaved, where sights, sounds, and beggars are enough as they used to be to carry one back of Boxer year, the time from which new things date); the telephone used, not in our mission, but extensively in the foreign district and in wealthy Chinese homes, where the ladies have a separate receiver and gossip over the wires to their hearts' content. I might mention that Wanamaker's is not the only store that furnishes graphophones to entertain customers, for in a Chinese shop I found one giving forth selections from a theater, and ladies sitting around enjoying it.

Need for a University in Nanking

The independent synod of the Five Provinces, representing the Presbyterian churches of the lower Yang-tse valley, was organized in Nanking last year, and will be followed by a national church assembly.

An appeal has come to the Presbyterian Board from China for the establishment of a union university in Nanking, to be supported by the Methodists, Disciples, and Presbyterians. This appeal declares:

> China is fully committed to the new learning. A full educational program, beginning with the kindergarten and passing through all grades to the university, professional, and technical schools, has been mapped out. . . . Here is our opportunity to make the Church of Christ the leader in this great national educational movement; to place before this people the object-lesson of a thoroughly organized, fully equipped institution, operated upon the most approved modern methods; to prepare those who shall be leaders among their own people in developing their educational system and extending it to every village and hamlet; and to mold the educational policy of the government. The opportunity of demonstrating the advantage of character building, as something differing from and superior to mere mental and physical training, is unique and urgent.

The situation warrants the appeal.

A whole nation is open and calling to us.

Decadence of Idol Worship in China

Many temples in China are deserted and in a state of ruin. Rev. G. A. Charter writes that he recently spent a vacation in an old Buddhist temple about twelve miles north of T'ai Yuan. He says:

> Most of the temple buildings are in a state of ruin, as are some of the idols. Two particularly villainous looking idols outside one of the temple buildings have had to be propped up by poles, on which their stomachs are leaning. The ruinous state of this temple and of the idols is typical of many of the heathen beliefs in this land. I had been here only a few hours when it became known that a foreign *dai fu* (doctor) had arrived, and forthwith the people began to come. Some of the cases were unable to come and see me, and so I went to their several villages (by request) and saw them there. On my arrival I would find half a dozen or more cases, all clamoring for attention. The condition of these people is pitiable, without physical or spiritual physicians.

Christian Progress in South China

The Berlin Missionary Society commenced its missionary work in South China in the year 1882, so that its missionaries can celebrate the twenty-fifth anniversary of the mission soon. The first annual report spoke of one European missionary with 22 native helpers who proclaimed the Gospel in five counties of the province. The last annual report, the one for 1905, tells us that 20 European missionaries, 3 ordained Chinese preachers, and 181 paid native helpers, were employed in 10 stations and 112 out-stations. In 1905 these workers brought 1,182 heathen Chinese (1,001 adults and 81 children) to Christ. What a wonderful progress that is, when we remember that the missionaries of this society baptized less than 100 Chinese during the first fifteen years of work. The defeat of the Boxers advanced the cause of Christ, so that now this one German society has a constituency of 6,511 Chinese Christians and 839 catechumens.

Not All Are "Rice Christians"

It speaks well for the genuineness of missionary work in the Orient to learn that a Chinaman, named Mark Liu, a native preacher, is content to receive $10 a month, tho offered ten times that amount to become a teacher in a Chinese government school; and that Mr. S. Hosoda, a Japanese convert, saved from his earnings $500, which he at once invested for the promotion of evangelistic work in Yokohama, and proposes to save another $500 for similar work among his compatriots in San Francisco.—*Zion's Herald.*

The Kingdom Coming in Korea

The invitations received to send teachers and preachers into country towns are so numerous that it is impossible for the missionaries to comply, writes Rev. C. T. Collyer, of Seoul. All working as hard as they can, and the native assistants are tireless, yet it is impossible to visit all the places where the people are actually keeping the Lord's Day, and meeting together for worship.

"Think of it—there are scores of places, that have never been visited by any native or foreign teacher, where the people are reading the New Testament; and, because God says so, are keeping the Lord's Day, have burned their fetish, and are striving to follow in Christ's footsteps. This work is so glorious, and beyond the possibilities of being the result of human effort, that there can be no question as to its being the work of the Holy Spirit."

Japanese Merchants not Hopelessly Dishonest

Bishop Harris declares that Japanese commercial morality is not half so black as it is commonly painted. The Brooklyn *Eagle* had affirmed that so hopelessly dishonest were the business men, "every banking house in Japan had a Chinaman for cashier." It is not so at all. It was true a generation ago; but then only because Mexican dollars,

which were in circulation, were very often counterfeit or tampered with, and Chinese experts were employed to detect the fraud. The new business world of Japan recognizes and follows the highest codes of commercial morals. Some traders of the old sort still survive, but are rapidly disappearing.

EUROPE

The East End Mission, London

Apart from the ordinary churches in the circuits, the Wesleyans have four groups or centers of missions in London. These are called the West End, the East End, the London Central, and the London South Missions. Each of these has its special characteristics, arising from the local peculiarities.

The East End Mission finds its work among the lowest, poorest, and vilest portion of London—possibly of the world. The work was commenced twenty years ago. In that time the mission workers have dealt with 15,000 "inquirers"; 3,243 new members have been received into the churches, and tens of thousands of children and young people have been attracted to a better life. The mission covers the whole of the metropolitan borough of Stepney, where the conditions of life and labor are at the lowest.

How the Arthington Fund Is to Be Applied

The Committee of Arthington Fund No. 1 have recently had under their consideration some very extensive schemes for new work in Africa, China, and India. It is required that this fund be devoted to new work, and it is not to relieve the B. M. S. of any of its existing work or liabilities. It is not to be employed for work among Mohammedans. It is to be expended within a period of twenty-five years.

The Committee has already adopted the Lushai Hills, Chittagong Hills and Khond Hills missions in India. Several enterprises in Shantung, North China, have been sanctioned, including the Chinanfu Institute, medical mission college and hospital, new school buildings and institute at Tsou p'ing and Chou t'sun, and a Zenana mission boarding-school at Tsou p'ing. In Africa the Committee has already undertaken the maintenance of two new stations and a new training school for the Stanley Falls district. Other proposals are now before them, comprizing work of great variety and usefulness—new stations in wholly unevangelized territory of Central Africa, North Bengal, and Northwest China, and medical mission hospitals for men and for women in China and in India.

Good Doctrine as to Christian Giving

The current number of the *Mission Field*, the monthly organ of the S. P. G., tells a story of church building at Hereford that may well serve as model to the most "evangelical" of churches. The funds required to build a new chancel—some £3,000—were raised before the opening day, and the collections at the opening services, it was announced, would be used to build a church in some distant land. "Our chancel can not be regarded as complete," said the vicar, "till we have a stained-glass window and a new reredos; but you will agree with us that our thank-offerings ought rather to provide necessities of worship for others than luxuries of worship for ourselves." Would that all evangelical congregations agreed with this Angelican vicar and congregation!

Methodist Missions in Finland

Bishop William Burt reports respecting the Methodist missions in Russia: "In Finland to-day we enjoy full liberty and the people are anxious to hear the Word of Life. We held the conference this year in our Finnish church at Viborg. The only sign of the former tyranny was the presence of Russian soldiers. After the conference we went into St. Petersburg, and we felt all the time we were there that we were walking on the edge of a

volcano. We have had quite a revival among the Germans in Southern Russia. At the conference in Viborg we appointed the Rev. F. H. Salmi as preacher in charge at St. Petersburg. This is the first appointment of a Methodist preacher who speaks the Russian language. Brother Salmi was born in St. Petersburg, educated in Tammerfors, and for five years was pastor of a Finnish church in the United States."

Temperance Progress in Norway

The report just issued by the commission of the Scottish Temperance Legislation Board on the working of the "Samlag" system in Norway, is of intense interest to all temperance reformers. "Within the past half century," the report says, "Norway has been transformed from one of the most drunken of European nations into one of the most sober." The commissioners found scarcely any drunken men in the streets, and not a single drunken woman. While the population has increased by 60 per cent., the consumption of alcohol has decreased by 40 per cent. The causes of this remarkable result are surely worthy of careful study. For one thing, a strong temperance sentiment has grown among the working classes, and this, in no small degree, has contributed to the diminished drinking. The work must begin among the people themselves.

A Red-letter Day for German Medical Missions

The Stuttgarter Verein, the medical auxiliary to the Basel Mission, has decided to establish in Tübingen a medical mission training college, on the lines of the Edinburgh medical mission institution. The medical professors in Tübingen promise all possible help in promoting the scheme. One friend has given the site (£1,500), £2,000 are already subscribed toward a building fund, and it is estimated that £5,000 should suffice to provide the necessary accommodation.

Rome's Loss and Gain in Germany

Mention has several times been made in THE REVIEW of the drift in Germany from Catholicism to Protestantism; but these figures, covering fifteen years, can not but be considered most significant. The most complete and reliable Church Year Book published in Germany is the "Jahrbuch" compiled by Pastor F. W. Schneeder, of Elberfield. According to statistics collected by this author, Protestantism is making steady and substantial gains from the ranks of Romanism. The following table shows at a glance the drift of this tendency:

YEAR	CONVERSIONS TO PROTESTANTISM	CONVERSIONS TO CATHOLICISM
1890	3,105	554
1891	3,202	442
1892	3,342	550
1893	3,532	598
1894	3,821	659
1895	3,895	588
1896	4,368	664
1897	4,469	705
1898	5,176	699
1899	5,546	660
1900	6,143	701
1901	6,895	730
1902	7,073	827
1903	7,615	848
1904	7,798	809

In Austria, where Romanism has had as strong a hold as in any European State, it is reported that 75,000 Catholics have become Protestants in the past five years.

While the greatest Protestant gains have been in Prussia, yet in Alsace-Loraine, a Catholic stronghold, the Protestants, in 1904, gained 116 while the Catholic gain was only 10.

German Missionary Statistics

The statistical statements of all the German foreign missionary societies for the beginning of 1906 have just been published and are most interesting. Twenty-four missionary societies, laboring among the heathen, had 613 stations and 2,487 out-stations with 485,553 native Christians. A total of 1,114 missionary laborers of European birth was employed—viz: 874 ordained missionaries, 15 teachers, 16 medical

missionaries, and 209 lay missionaries, to which number 142 European sisters (almost equivalent to our "deaconesses") must be added. The force of native helpers numbered 6,785—viz: 182 ordained laborers, 2,179 paid and 4,424 voluntary ones, while 3,834 native teachers—all, except 340, followers of Christ—labored in the 2,733 schools. Of these schools 95 were of more than common rank, 57 being high schools, 27 normal schools (with 794 students), 8 theological seminaries (with 81 students), and 3 colleges. The number of pupils in all the missionary schools was 131,800 (51,000 girls). The income of all the missionary societies was about $1,734,000. The number of catechumens was 52,256, while 81 European laborers were waiting to be sent to the field, when the year 1906 commenced. To these 24 missionary societies of Germany laboring among the heathen, another should be added which labors exclusively among Mohammedans—the Orient Mission. It employed 12 European laborers in 1906—viz: 3 ordained, 2 physicians, 7 lay workers, and 6 European sisters. Also 7 native helpers and 6 teachers were employed, while the two schools contained 102 pupils (77 girls). The income of 1905–6 was $32,798.

The 25 German missionary societies are obedient to the word, "The field is the world," and their missionaries are found in all parts of the earth. Eleven of them preach the Gospel in the different colonial possessions of the Fatherland.

AFRICA

United Presbyterian Work in Egypt

Rev. Dr. King, a Methodist Episcopal minister of Columbus, O., has been making an extended visit through the land of the Nile, and writes as follows:

The United Presbyterian Church, as a missionary force, has been in Egypt for fifty years. At this time that branch of the church has in Egypt 8,000 church-members. Their missionaries preach to double that number, and they have in their Sabbath-schools 11,000 scholars. By faithful and energetic work this church has doubled its membership on the Nile every ten years since its planting. The Coptic Church, which has been in this land since the days of its founder, the evangelist Mark, has so seriously lapsed from the spirit of primitive Christianity that it now grades as a church but little above the Mohammedan. It is said that in Abyssinia the Copts are not regarded as being as moral and devout as the Mohammedans.

The college at Assiut, under the presidency of the Rev. Dr. J. R. Alexander, is doing excellent work. There are now in attendance 340 boys and 160 young girls. These come from all parts of Egypt and from the surrounding nations. A few years ago the language used in this college was Arabic. This was laid aside and the French used, but now 80 per cent. of the text-books used, and of the instruction, is in the English language. This, to us, is the more marvelous, since the court language of the land is French. This school gives to the young Mohammedans the higher education, because in their parochial schools only reading, writing, and the committing of the Koran to memory are taught.

Not many decades ago the men who were converted to Christianity under the labors of the United Presbyterian missionaries would not (because of the old custom of the country) walk or ride beside their wives or daughters. Now they do both with good grace. And it is said that the Copts and Mohammedans are rapidly adopting this same custom.

I was pleased to learn that the native Christians in Egypt pay 53 per cent. of the cost of furnishing the Gospel to their people and that the churches in the United States only pay 47 per cent. of the cost. So far as I know these missions in Egypt are moving more rapidly toward self-support than any in the world, which operate with people of like grade.

News from the Africa Inland Mission

Charles E. Hurlburt, director of the Africa Inland Mission, writes from Kijabi, British East Africa, that in addition to eight new missionaries who came with him in December, 1905, nine other workers have come since then and nine more are now on their way. This enlarged force has enabled them to organize and systematize the work much better than ever before.

This mission is working among three tribes—the Akamba, Agikuyu and Masai. Two new stations have

been opened recently, making seven in all. Mr. Hurlburt continues:

Since the first of January there has been a steadily deepening interest among the people, and more than forty have exprest their desire to be Christians. Of this number, the large majority give marked evidence of sincerity. Five were baptized at our last communion service and five at the preceding one, here at Kijabi, while the first baptismal service at Kambui was held a few weeks ago, and they have several other applicants for baptism who are being regularly taught the fundamental truths of scripture, that they may act intelligently when they publicly confess Christ.

The increase in the number of converts has brought more strongly to our attention than ever before the great need of industrial training. It is as impossible for these people to live consistent Christian lives in their old homes as it would be for a man with delirium tremens to make his bed under a bar and expect to be delivered from the appetite for drink. More than that, in many cases converts who are true to their belief in Christ are driven from their homes and become outcasts from their tribe, with no place to go and no way to make a living. The mission could not if it would, and ought not if it could, support these converts; they must be taught how to make an honest living for themselves.

German Possessions in Africa

The German share in the partition of the Dark Continent includes about 1,000,000 square miles, lying upon the West Coast, in South Africa and East Africa, and containing a population of some 14,000,000. To these needy hosts 7 German missionary societies unite in ministering. Some 70,000 have been gathered into congregations, and 45,000 children into schools. In 1905, 3,715 were baptized and 10,000 adults were in training for baptism.

Good News from the Upper Kongo

The Southern Presbyterian Mission on the Kongo reports excellent progress. Rev. J. M. Seig writes:

During the last quarter 127 persons have been baptized, making 193 baptisms this year. One more outpost has been placed, making now seven in all. We have in the schools about 1,850. Over 700 are under instruction in catechumen classes. Six new evangelists have been added, making now 26 in all, and over 40 are now in training.

The Portuguese as Persecutors

The American Board missions, both on the west and east coast of Africa, are suffering from the interference of the Portuguese authorities in Angola and Mozambique. The military *commandante* near the new station opened by Doctor Wellman and Mr. Ennis in Chiyaka, called Sachikela, the native name for Mr. Bagster in whose memory the station was named, has ordered the station closed, and that no work be done there until permission is received from the governor of the province. Within the year since work was begun at Sachikela, three permanent buildings have been erected, and Doctor Wellman will still remain there, hoping for a reversal of the order. Steps have been taken to secure intervention at Lisbon, which will remove the restrictions.

On the east coast, at Beira, the local authorities have so interfered with the school and the preaching services, which Rev. Mr. Bunker had established, that the native scholars do not dare to be seen with the missionary or with his assistants. Some of these scholars have been beaten and imprisoned, and the people are so terrorized that evangelistic work is practically suspended. Mr. Bunker is biding his time, and has, at the latest report, made representations to the governor-general at Lorenzo Marques, from which he hopes for an order that will put an end to this series of interruptions to his work.—*Missionary Herald.*

Thirty Native Carriers Converted

A group of missionaries from the Methodist mission station at Umtali, Rhodesia, while undertaking what may be called a "touring camp-meeting," in which they were engaged eight weeks and traveled about 500 miles, found that some of their best results took place in the whole caravan. The missionaries took with them about 40 native carriers to transport the necessary bedding, cooking utensils, and

other baggage. Of this number 30 were raw heathen, and one of these a chief. These 30 natives are reported to have become Christians during the trip, and to some extent "rooted and grounded in the faith." Upon the completion of the evangelistic tour these native carriers scattered to their various kraals, carrying with them the influence of Christianity.—*World-wide Missions.*

The Dutch Reformed Church of Cape Colony

The triennial synod of this body met recently in Cape Town. The membership consisted of about 250 ministers and elders, and the sittings lasted for over four weeks. The subject of foreign missions claimed more attention than ever, three days being devoted to the discussion of about 30 reports, motions, etc., on this subject, besides a most successful and enthusiastic foreign mission day. In these discussions not a discordant note was heard. It was reported that during the last three years the sum of £13,250 had been spent on the foreign mission work, which is carried on by 66 Europeans and 675 native evangelists and helpers. It was decided to go forward, and a new field in Mashonaland was taken over from the Berlin Missionary Society with about 100,000 heathen. Much time and earnest attention were also given to the question of education and the elevation of the "poor whites." For the first time since the Boer War deputations from the Presbyterian and the Evangelical (English-speaking) churches were received.

A Missionary Collection in Madagascar

As a missionary writes home:

"First and foremost came the rice, unhusked, of which there was an immense heap, amounting to more than 50 measures, together with a smaller quantity of white rice. Outside the chapel was a large quantity of manioc-root, which is largely used as food; and close by were 12 great loads of fire-wood. There were large bundles of bananas, a basket of earth-nuts, an immense pumpkin, 3 baskets of yams, pineapples, lemons, eggs, a bottle of milk, a large rush mat, a fowl, a rabbit, 2 lace collars, which were pinned on the wall so as to show their patterns; lastly—and let not nonsmokers be too much shocked—there were 1,750 cigars, cigar-making being a staple manufacture of the neighborhood.

"Besides all these offerings in kind, the money gifts amounted to just $40, which, considering that to a Malagasy peasant a dollar is nearly as much as a pound would be to an English countryman, I thought a very liberal contribution. After the service the articles were sold for the benefit of the church funds. The money realized at such services is used chiefly for paying the salary of the teachers of the day schools, in giving some help to the pastor, and for various other church expenses."

ISLANDS OF THE SEA

Hindus Flocking to Fiji

Rev. A. J. Small, Wesleyan missionary, writes as follows:

During 1905 2,800 adult Indians were secured for Fiji by the Immigration Department, and besides there were women and children bringing the total up to 3,140. These voyaged in four ships, and the mean death rate was .63 per cent., and there were 41.13 women to every 100 men. Only 299 adults returned to India during the year. The department estimates that there are now 25,955 Indians in Fiji. The births during the year numbered 912; 201 immigrants remitted in cash and jewelry to India the sum of £4,124 8*s.* 9*d.*, and deposits were made in the banks by 506 persons, amounting to £17,049. Free Indian settlers are found as follows: Macuata, 2,160; Ba, 1,270; Ra, 511; Lautoka, 1,250; Navua, 4,000 to 5,000; Rewa, 5,000; and Suva, 2,000.

A Polyglot Baptismal Service in Fiji

"Every man heard in his own tongue" is the report we have handed down from the great missionary day when "moved by the Holy Spirit" the apostles "spake with tongues." This was the experience at Davuilevu on Sunday, September 30, when the sacrament of baptism was administered. That

outward and visible sign of the inward and spiritual gift bestowed in Christ Jesus. Four nationalities were in the Wesleyan congregation, the boys from the Fijian high school near by being present in a body, Matthias Vave, their minister, who is of Tongan extraction, being the fourth. There were six children presented for baptism, the first being the daughter of the Rev. J. W. and Mrs. Burton, the others inmates of the orphanage. The Rev. H. H. Nolan, of Bau, conducted the baptismal service in English, and received the child of our superintendent into the number of Christ's flock. Mr. Burton then read the service in Hindi, and so the first fruits of our orphanage were received. They were five in all, one being a baby girl of only five weeks. As there were four missionaries present it was decided that each of these should baptize a child, and Mr. Burton invited Matthias Vave to baptize the fifth. Thus in English, Fijan, and Hindustani the sacrament which gives all children an interest in Christ's Church, and secures for them the oversight of His Church, was administered. In that one house were those of different races, color, and training, yet all were one in the brotherhood of Christ Jesus. In tongues greatly diverse were the words spoken, yet all breathed the one acceptance of Father, Son, and Holy Ghost, and fulfilled the commission of One Lord and Master, Jesus Christ.—*Australasian Methodist.*

The Cost of Missions in Papua

In emphasizing the financial side of Christian missions, we are liable to forget that missionary efforts cost not only money, but the lives of consecrated Christian heroes. The Rhenish Missionary Society was enabled to report the first baptisms of 20 Papuas in Kaiser Wilhelm's Land, New Guinea, after nineteen years of faithful missionary effort (MISSIONARY REVIEW, 1906, p. 712), 20 Papuas saved, we believe—but 20 persons of the missionary force, viz: 10 missionaries, 5 wives, and 5 children of missionaries, found their graves in that unhealthful climate among these same Papuas in the nineteen years of seed-sowing. Truly, that seed was sown with tears! But they that sow in tears shall reap in joy.

A Volunteer Filipino Evangelist

An example of how the Gospel spreads in the Philippine Islands is given by the Rev. B. O. Peterson, who styles himself "Missionary to the Ilocanos." He says:

Nicolas Carino, of Candon, has been a member of the church for little more than a year and a half. In November, 1905, he began to walk once or twice a week regularly three miles to Santo Tomas to hold meetings, and in a month he had a church ready to organize at this place. Then he began to include in his weekly circuit Santa Maria, two miles farther on across a small river, and soon had a church ready to be organized in this place also. Then he added Bugnay to his circuit, where he soon had a constituency. In February they built a chapel in Santo Tomas. On my last visit to Santa Maria in June the members were preparing to build a chapel there also. The heavy rains then came on, so that Nicolas was unable to visit these churches for about two months. When he went again he found some members from Ilocano town, Santo Tomas, holding a well-attended meeting in a Tinguian, or Rancheria town. Now word comes that seven of these Tinguians living in a town called Lopes want to be baptized. Besides visiting the places mentioned, Nicolas Carino has recently added several other towns to his circuit. Nothing pleases him more than to talk about "his churches." Before he began work he broached the subject of salary, but no hopes being encouraged in that line, he has never mentioned it since. He earns his living by superintending work on the roads and bridges, and by gardening on a small scale.

AMERICA

Business Men to Visit the Mission Fields

The famous "Haystack Meeting" of last autumn bids fair to bring forth results far greater and more varied than were dreamed of at the time. Among others soon came the starting of the Laymen's Movement, and as a phase of this the effort has been inaugurated of securing from 30 to 50 laymen—men of eminence

in the business world—who, divided into several parties shall visit, at their own charges, all the greater missions of Asia and Africa, to inspect the work which has been accomplished, the effect of the Gospel upon individual hearts and lives and upon society. After the year has been spent upon this task, early in 1908 they are to formulate and publish a report embodying their conclusions.

The Slaughter of the Innocents

The National Child Labor Committees makes its appeal to thousands through the following statement in the illustrated magazines. In view of the increasing agitation against child labor and the possibilities of congressional legislation on the subject, the advertisement is worth quoting:

Two million children in this country are at work, while other children play and go to school.

Two million children sacrificed to greed.

Ten thousand boys from nine to thirteen years old work in coal breakers.

Seventy-five hundred children work in the glass factories.

Hundreds of them work all night.

Sixty thousand little children toil in the Southern cotton mills.

Little girls eight years old work through a twelve-hour night.

The truth is, these child victims are working for us. They are working for me. They are working for you.

India College President in America

There has recently come to America President Zumbro, of the American College, Mandura, India. He has been authorized by the American Board to raise a fund of $300,000 for the institution in India. President Zumbro has the indorsement of Lord Curzon, Sir Arthur Lawley, John R. Mott, and Prof. Harlan P. Beach. The college is located in a strategic center of India, with preparatory, collegiate, theological, and normal departments and a department of industries, with students from all classes, high caste, low caste, Aryan and Dravidian, Hindu, Mohammedan, and Christian. Its plant is worth $80,000, with a fine site in Madeira City and money already subscribed for a new college hall. India is making insistent demand for a larger work especially along scientific and industrial lines and unlimited opportunity is presented to do something worth while for that great empire. The college desires the prayer and interest of Christian people. There is a call for two more American professors, $100,000 toward the endowment of $300,000, a library, and a science building. Friends who help the college in this day of opportunity, through it will help India.

A Madagascar Prince Ordained

Rev. W. M. Jackson, D.D., who is the great-great-grandson of a Madagascar king, was recently ordained a priest of the American Protestant Episcopal Church. He was born in North Carolina in 1854. The king from whom he is descended was induced to send his two children, a boy and a girl, to Europe to be educated, but through treachery they were brought to America and sold into slavery.

The daughter of this princess was Doctor Jackson's grandmother. She was married to a free man named William Freeman, and was a thrifty, industrious woman, a tailoress by trade. Doctor Jackson's father was a free man, and moved with his family to Oberlin, Ohio. The son attended the public schools, and in September, 1872, entered the freshman class of Oberlin College, two of his classmates being President Frost, of Berea College, Kentucky, and the Rev. F. B. Avery, rector of St. Paul's Church, East Cleveland, Ohio.

Baptist Missions not a Failure

The *Baptist Missionary Magazine* reports that the baptisms in the foreign field numbered 7,831 in 1904, increased to 10,367 the next year, and last year rose to 15,626, of which over 6,000 were in a single section of Burma. The only discouragements are found at home, and in the realm of finance. Not much increase

in gifts is seen, and the indebtedness of the society seems likely to rise from $50,000 to more than $100,000.

Missionary Spirit among Methodists

The Methodist Episcopal Church added 83 new names last year to the list of its missionaries, the largest number ever appointed within a twelvemonth. Of this number 40 were men, all but 5 of whom were graduates of Methodist institutions of learning. Of the number 24 were sent to India, 19 to China, 10 to Africa, 8 each to the Philippines and South America, 5 to Mexico, 3 to Korea, and 1 each to Malaysia and Italy.

The Status of Presbyterian Missions

A resume just made of the work of foreign missions carried on by the Presbyterian Church in the United States, North, shows that the Board is maintaining about 900 missionaries in 16 different countries, besides 2,500 native helpers in the various fields. There are close to 60,000 native Christians under its supervision, representing some 200,000 adherents. The Board also maintains 932 schools and colleges, 110 hospitals and dispensaries, in which were treated last year 423,019 patients. In addition to these there are 8 printing establishments which are turning out in the neighborhood of 125,000,000 pages of printed matter a year.

Oberlin's Annual Gift to Missions

Rev. C. H. Patton writes thus in the *Congregationalist* of a recent scene in Oberlin:

> The twenty minutes of the chapel services were turned into a money-raising bee for the support of Oberlin's missionary, under the American Board, in China, Mr. Corbin. They needed $1,000. Mrs. Lydia Lord Davis, the widow of one of our martyrs in Shansi, took the platform and in a ten-minute speech told of the transformation in Shansi since the Boxer days. Simply and fervently she pictured the unparalleled opportunities of to-day. Then they scattered cards for subscription and in ten minutes had $1,300. That particular thing could not have been duplicated at any other institution of which we happen to know. Oberlin has a band of 69 volunteers for foreign service and what is being done by its graduates in this country every one knows.

Setting the Indian to Work

It is only within the last few years —more especially within the past two—that the opening of the reservations has wrought any considerable change in the Indian's condition. He continued to receive his rations and lived in much the same way as of old, only in a comparatively few instances improving his property. With the entrance of the present Indian commissioner, Mr. Francis E. Leupp, upon office, a radically different policy was incepted. This new movement aims at the substitution of independence and freedom for segregation and charity. Every inducement is being offered to the able-bodied Indian to go out into the world and seek work side by side with the white man and in free competition with him. It is the policy of labor and citizenship as against the policy of rations and nonentity. We are giving the redskin the white man's chance and asking him to assume the white man's responsibilities. It is a bold experiment, fraught with many dangers and difficulties for us and for our wards. No one can be more keenly alive to these than the commissioner, but he has entered upon the enterprise with a confidence and enthusiasm that deserve success.—Forbes Lindsay, in *The World To-day*.

The "Farthest-North" Library

Through the bounty of an elect lady in New York, the crew of Commander Peary's exploring ship *Roosevelt* had one of the American Seamen's Friend Society's Loan Libraries on board. This library will probably be "pensioned off" on its arrival home and kept for exhibition purposes as the "Farthest-North" library. As an interesting commentary on the perils of the deep, no less than seven libraries were lost through shipwreck during the September equinoctial gales.

An Experiment in Postal Cards

With the unprecedented opportunities for work on the foreign field and the supreme joys of the missionary life (notwithstanding its hardships) it is surprizing how small a percentage of theological graduates apply to be sent out. The reason given is the loud call to service at home and the need of the millions unevangelized at our own door.

Last year from one theological seminary a class of 9 graduates all settled down in churches within a radius of one hundred miles from that seminary. Not knowing whether in the wild wastes of our land there were, perchance, yet "heathen enough at home" to engage the labors of these young men, I addrest a friendly letter to the postmaster at each of these "prospective fields of labor" to which the graduates accepted "calls." My letter asked the population of the district and how many churches there were in the village. No reason was assigned for the inquiry and the postmasters did not know whether I was an agent for memorial windows, a photographer, or a candidate for a vacant pulpit. Here are the replies:

There is only one church in this vicinity. The population is 300 to 400.

Dear Sir:—Population, 1,200; churches, five.

Population, 500; churches two.

Population nearly 600; and number of churches three.

Population of this hamlet, 250. One church.

The township of C——, which comprizes the towns of F—— and C——, has a population of between 650 and 700. There are two churches in the township, both Protestant.

From two of the villages the postmasters did not reply, but on investigation I found that these were even smaller in size and equally well supplied with the means of grace.

When China beckons, and India appeals, and Africa is waiting, and Brazil is neglected, I do not understand why the call from the wild and the wide did not reach these men. Is it possible that in some seminaries they are engaged in dwarf-culture and succeed with infinite pains, as do the gardeners in Japan, in raising an oak tree that will always flourish in a flower-pot and grow to the height of six inches?—By a missionary in the *Intercollegian.*

The Gospel in British Columbia

Rev. J. H. Keen recently reported that of the five tribes of Indians four have profest themselves Christian, and put heathenism entirely away, as a result of C. M. S. work among them. Of the remaining tribe half have become Christians:

At Metlakahtla they had a missionary church, with 300 people, missionary training institutions, two large schools, and a missionary's house. . . . In the church the Church of England services were carried on exactly as at home, tho, of course, in a different language. An Indian choir led the singing; two young Indians read the lessons in turn, and another Indian played the organ. Often one of the elder Indians stood at the lectern, and, with the bishop's permission, gave an address. He often wished that Christian people from this country could hear some of those addresses. In plain, simple, earnest words they pleaded that their fellow countrymen might become true servants of God. Those men, when children were living in savagery, but now they were not only earnest Christians but earnest Christian workers. They felt that in order to achieve permanent good they must get hold of the children, so they had three institutions for training Indian boys and two for Indian girls and children of mixed parentage, of whom there were a few. The work had been wonderfully blest by God, but they could still count the genuine heathen by thousands.

The Gospel in Porto Rico

Altho it is less than nine years since Protestant missions were established in Porto Rico, the following statistics of the work have been given out: There are now engaged in Christian work in the island of Porto Rico, 52 American missionaries, 26 American teachers in mission schools, 86 native preachers. There are 299 preaching stations, with a membership of over

7,000. There are 131 Sabbath-schools, 91 organized churches, and 31 church buildings.

Gospel Progress in Cuba

Rev. E. P. Herrick has been paying a visit to Cuba, and reports that the 10 denominations at work in the island have 96 pastors and 67 native helpers, with 230 stations and a membership of 7,800, with over 2,000 candidates. There are 139 Sunday-schools with 6,500 teachers and scholars. Young people's societies number 44 with 1,600 members; church edifices 58, value $168,412; parsonages 25, value $46,500; church schools 29, with 2,500 pupils; students for the ministry 27; newspapers 2.

Polyglot Y. P. S. C. E. in Hawaii

In Honolulu there are at present 15 young people's societies and four junior societies. During 1906 the Union had the privilege of admitting a society of 30 Koreans, who won the banner at the December rally, and are now walking ahead of the Chinese, Japanese, Hawaiian, Portuguese, American, and European Endeavorers, who have long been members of the Union. Recently Rev. George T. Walden, president of the Australasian Union, called on Honolulu Endeavorers, on his way from the World's Convention, Geneva. Speaking in the Endeavor meeting of the Christian Church, he mentioned the fact that at Geneva more than 40 languages were represented. Mr. Wong Hin, president of the society, extending greetings to Mr. Walden, surprized him by saying that in his little society of 60 there were Americans, English, French, Germans, Italians, Scotch, Chinese, Spaniards, Portuguese, Hawaiians, and Japanese.

A Moral Revolution in Alaska

Even in the frozen North, where moral conditions become too bad to be endured, they sometimes reform themselves, or stir up the moral and religious sentiment of the community to efficient action. Rev. William Burnett of the Presbyterian Mission in Valdez, Alaska, writes:

> I have had to turn to my commission several times in this quarter to make sure I was a missionary and not a United States marshal. We have had a most stirring experience, and we have come to an open rupture with the lawless elements. We were able to muster 69 men who take a firm stand for righteousness. I have tried all along to avoid any bitter collision with the evil element, but things have come to such a shocking pass that it is impossible to avoid it any longer. We had to do something in self-defense. We sent an appeal to the president and a protest to the attorney-general in regard to the way things were being run in Alaska, which resulted in our district judge receiving orders to close all dens of vice and to prohibit all gambling. These places have been shut up, and now their friends are on the war-path in earnest, but the right is coming out victorious. . . .
>
> I am ashamed and sorry to say that some of the missionaries sent to parts of Alaska have done a vast injury to the cause of Christ, by their personal conduct and their grossly dishonest methods of trading with the natives. In consequence a number of missions have been abandoned.

MISCELLANEOUS

The Significance of a Tithe

A Christian layman has conceived the idea that it is not enough to give the tenth of one's income to the Lord, but that many persons could also give a tenth of their time. This layman has written a tract on the subject, from which we make the following quotation: "Suppose, out of the whole of Christendom only 1,000,000 of such men and women could be obtained, who would be willing to tithe their time in some particular line of Christian service, and suppose that specially concentrated time of this kind counted no more in value than the ordinary time of a paid worker. Only one hour a day equals six hours a week, exclusive of the Sabbath. Taking the average net working time of a paid worker to be eight hours a day exclusive of such other duties as laymen also have to attend to, we find that eight lay workers, tithing one hour a day, would in point merely of time value be rendering the equivalent of one paid agent's service. Di-

viding the 1,000,000—the number of time tithers—by eight, we have an additional force in the home and foreign field equivalent to 125,000 paid agents. Making discounts for breaks in service, we may reduce the figure to 100,000, who, if they were paid agents at an average cost of $1,000 a year, would mean an addition to, or a saving in mission funds of $150,000. The figures are staggering, yet true." —*Ram's Horn.*

A Few Figures Concerning Medical Missions

Ponder the following facts:

Africa has 135,000,000 inhabitants and 75 medical missionaries.

India has 300,000,000 inhabitants and 200 medical missionaries.

China has 350,000,000 inhabitants and 241 medical missionaries.

Japan has 42,000,000 inhabitants and 15 medical missionaries.

Turkey has 22,000,000 inhabitants and 38 medical missionaries.

Persia has 9,000,000 inhabitants and 11 medical missionaries.

Burmah has 7,500,000 inhabitants and 9 medical missionaries.

India alone contains 66,300 lunatics, 153,000 deaf and dumb, 354,000 blind, and 400,000 lepers.

All missionary hospitals (Protestant) in the world can accommodate 100,000 in-patients and 2,500,000 out-patients annually.

Jewish Opinions as to Christ

There is a strong tendency now to admit the high excellence of Jesus Christ as a man and an extraordinary being while withholding faith from Him as to His highest claims. For example, there seems to be a growing disposition on the part of cultured Jews to look upon Christ as the flower and glory of the Israelitish race. This is but a limited view of things, yet its significance is none the less remarkable. Even Dr. Max Nordau, the Zionist mover, has exprest himself in this sense:

> Jesus is soul of our soul, even as He is flesh of our flesh. Who then could think of excluding Him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David: "I know not the man." Putting aside the Messianic mission, this man is ours. He honors our race, and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish.

Missions as a Unifying Force

Says the *Indian Witness:* "With the Fiji Islands sending money for the famine-stricken in India, and Indians sending to the famine-stricken in Japan, and Japan helping the work in Korea, and Africa contributing to the centennial in India, it begins to look as tho the Christian spirit of philanthropy was becoming pretty well disseminated over the globe."

The Conversion of Waste

At the Engineering Exhibition just closed, considerable interest was manifested in a product which has proved to be of great commercial value. As exhibited before being ground into its final form, it resembles a collection of beautiful topaz crystals, which shine brightly in the light. It is another illustration of the scientific conversion of what was once known as "waste." These sparkling crystals are simply compounded of sand, coke, salt, and sawdust, subjected to a heat of 7,500 degrees Fahrenheit (an almost incredible degree of heat), with the result named. The scientific world is supplying the Church with numerous illustrations of the "conversion" of waste. Society, however, pays little heed to the conversion of *human* waste, which it treats as hopeless. The Christian alone knows the secret power which is capable of redeeming the most abandoned portions of humanity and claiming them for God.

Progress of Roman Catholic Missions

In the Egyptian Sudan the apostolic vicar is preparing to send missionaries into the country of the Njam-Njam on the southern border of the Sudan. He states that the Njam-Njam, who were thought to be cannibals, have imprest him as easily accessible and quite intelligent.

German East Africa has been elevated to an independent Roman Catholic vicarage, and an Alsatien has been made apostolic vicar. The

new vicarage comprehends 17 main-stations, 137 Christian villages, 11 churches, and 18 chapels. The number of native Christians is given as 15,000, while 8,500 pupils attended the 69 schools.

In Japan, Roman Catholic missionaries are rapidly gaining a foothold. Two years ago the Dominicans commenced work. Now the Franciscans, forced to leave Japan 300 years ago, have returned and commenced work in Sapporo, the capital of the great island of Jeso. The members of this missionary force belong to different nationalities.

OBITUARY

John Wilkinson, of London

Rev. John Wilkinson, for more than fifty years a worker for God among Israel, and founder of the Mildmay Mission to the Jews in London, died after a month's illness, in London, on February 12. Born eighty-two years ago in Lincolnshire, England, John Wilkinson found his Savior at the age of fourteen, and at once heard the call of the Lord to serve Him in the preaching of the Gospel. It was not long before he understood the Lord's call to him to preach the Gospel to the Jews. After serving as a local preacher in the Wesleyan Church and special preparation in Black Friars College, he became a missionary and an agent of that important society in 1854. Twenty-two years of loyal service followed, during which John Wilkinson labored faithfully among the Jews of the English metropolis, urging the claims of Jesus as the Messiah in public speech and private interview. At the same time, he traveled thousands of miles in Great Britain arousing Christian interest in the Jews. Then, in 1876, he stept out in faith and, following the clear leadings of his God, founded the Mildmay Mission to the Jews in London. For more than thirty years he directed its work, assisted during the last years by his son, Rev. S. H. Wilkinson, and the blessing of the Master was upon him and his work, until it grew to large proportions and manifold and well-equipped agencies.

John Wilkinson was a man of God, and his faith deeply imprest those who came in contact with him. A professor of theology from this country who had spent a day in Mr. Wilkinson's company, said to the writer after that visit: "I felt all the time that I was in the presence of a man of child-like faith, who walked with God." And God honored his faith by answering his prayers and stirring up His children to supply the means for Mr. Wilkinson's ever-extending work.

John Wilkinson was led by his Lord to undertake the free distribution of the New Testament in Hebrew and in Yiddish among the scattered Jews in every part of the world. The Lord provided the means, and from 1886 to 1906 more than 1,250,000 copies have been thus distributed through the agency of the Mildmay Mission to the Jews. The mission itself, with its headquarters in London, and its other centers of work chiefly in Russia, is to-day one of the best equipped and best organized missions to the Jews.

Dr. Matteo Prochet, of Rome

Rev. Dr. Matteo Prochet, who recently retired from the Presidency of the Waldensian Church in Italy, died of pneumonia on February 17.

Dr. Prochet was an exceptional man and played a prominent part in the development of the Waldensian Church in Italy. It was through his influence with the king that the autonomy of the Church was preserved. He wrote and spoke English as fluently as his native tongue, and knew French and German well enough to present the cause of the Waldensian Church in those countries, and was conversant with several other languages.

He was also interested in the development of the Gould Memorial Home in Rome for destitute boys.

FOR THE MISSIONARY LIBRARY

THE MEANING AND MESSAGE OF THE CROSS. Henry C. Mabie. 12mo. $1.25, *net*. F. H. Revell Co., New York, 1906.

No brief paragraph can do justice to this book. It is not too much to say of it that it is a *great* book.

The author is a mission leader—at once an apologist and an advocate of missions. He tells us that "in the confidence of finding the true basis for missionary appeal he has with much discrimination gone into this whole question of the atonement afresh," and that "this is the *raison d'être* of this book."

We venture to say that any thoughtful and spiritually-minded believer who reads Chapter IX, on "The Missionary Energy of the Cross," will read the whole book, and will find here a new view of the cross—new but still true, for it is not an invention but a discovery of what is in the word, but must be collated and compared if its real unity and consistency are apprehended and appreciated.

That the Cross is far more than Crucifixion; that its Divine meaning includes more than its tragedy, has long been the conviction of many. To give expression to this fuller meaning; to show how all men, whether they realize it or not, are living under the protecting power of the Cross of Christ; to enforce the lesson of that mutual relationship of nations; and to present this fundamental basis for the missionary enterprise, as the appeal to Christendom to work together with God,—this is the purpose of the well-known missionary leader.

This book marks an era and an epoch in the history of modern missionary movements. It ought to be read carefully, weighed prayerfully, and then often and deeply and repeatedly meditated on until the Cross becomes an inspiration.

Doctor Mabie has, after large experience both as a pastor and a missionary secretary, given the reader the best fruit of his whole life's harvest. He has given a significance to the cross, which is, if not altogether new, most striking and original in its mode of presentation. His "Method in Soul Winning" is full of both instructive hints and illustrative incidents, from some of which we have already quoted in these pages. We can earnestly and urgently advise every pastor and evangelist especially carefully and prayerfully to read these two books, and would gladly put them in the hands of every student for the ministry and Christian worker. "The missionary energy of the cross," chapter 9 in the first of the two volumes mentioned above, is one of the most inspiring we have ever read, itself a treatise worth the price of the volume. We have already begun to distribute copies of these books, and others who read them will do likewise. They are fascinating books.

THE TELUGU BIBLE DICTIONARY. Vol. I. By Jacob Chamberlain, M.D., LL.D. Illustrated. 200 pp. Religious Tract and Book Society, Madras, India, 1906.

Doctor Chamberlain is well known for his knowledge of the people, languages and customs of India, and also for his knowledge of the Bible and his literary ability. He has now published the first volume of a great work. It is written from an oriental standpoint, and will be of great help to Telugu students, teachers and preachers. Doctor Chamberlain hopes to complete the other three volumes before the completion of his fifty years of service in India in 1910.

THE SUDAN. By H. Karl Kumm, M.D. Marshall Brothers, London.

This book is a photograph in color of the destitute district in Africa, which is one of the most strategic of all the African fields, and perhaps the most important of all the unoccupied territory of the world. Breadthwise it covers about 8 degrees of latitude and lengthwise it extends from meridian 20 to 36. Doctor Kumm impressively says that it is larger than all Europe (except Russia), and has from 50,000,000 to 80,000,000 people and only 16 missionaries, and these confined to two portions—Sokoto and Nupe. All

of the other ten subdivisions are destitute of missionaries. This vast country is open to evangelization, and the critical moment is upon us; for within twenty years, if not less, it will be settled whether the red banner of the cross of Christ or the green flag of the false prophet shall sway these millions, and for ten years back Islam has been ten times as aggressive as the Church of God. The book is beautifully illustrated and puts the facts in a very helpful and charming manner. It is a great appeal to Christian young people.

Uganda to Khartum. By Rev. A. B. Lloyd. 8vo. Illustrated. E. P. Dutton & Co., New York. 1906.

Mr. Lloyd has been a missionary of the Church Missionary Society for ten years. His first furlough produced the book, "In Dwarfland and Cannibal Country," and the present volume tells of his second homeward journey, via Khartum.

"Africa is still a land of darkness, fascinating adventure, and immense possibility." The author is a hunter, as well as a missionary, and tells some excellent hunting stories. Two chapters on Acholi show the desperate condition of the non-Christian people of Africa and the splendid work that is being done to reach them.

The story of this trip through the Egyptian Sudan gives glimpses of the work done by the Church Missionary Society and the United Presbyterian Church.

The Church of Christ in Japan. By Dr. Wm. M. Imbrie. Westminster Press, Philadelphia.

Four lectures by Doctor Imbrie are here grouped in a small volume of 125 pages, and the information is put so briefly, comprehensively, and tellingly that it will become a handbook on missions in Japan. As one lecture indicates by its title it is a *bird's-eye view*. The fourth lecture gives in 30 pages a resume of the notable events in the history of the Church. The author has sought to put in the most effective way the story of Christian missions in Japan. He introduces the reader to the missionary's environment and methods of work, and shows by what steps the progress of the work has been marked. This is exactly the sort of book needed in this busy age. Like a map on a wall, it gives the great outline of facts in a pictorial way, emphasizing the main matters and not going too minutely into detail. It is infused with a beautiful spirit throughout.

Odds and Ends from Pagoda Land. By Wm. C. Griggs. 12mo, 278 pp. 90 cents, *net*. American Baptist Publication Society, Philadelphia. 1906.

As its title indicates, this is not a connected history or systematic study of Burma and its people, but is a series of picturesque snapshots taken by a medical missionary who knows how to use his eyes and his pen. All these glimpses of Burmans and Shans help us to see and understand their characteristics and surroundings, the vicissitudes of travel and medical missionary work and the Buddhist religion as it is in the land of its birth. These chapters make enjoyable and instructive readings.

Master Missionaries. By Alexander H. Japp. 12mo, 398 pp. 3*s*. 6*d*. T. Fisher Urwin, London. 1906.

This ninth reprint of a volume thirty years old proves that its interest is not dead. Many of the "master missionaries" described are almost forgotten or unknown to younger students. James Oglethorpe of Georgia, Samuel Kebich of India, William Elmslie of Kashmir, George W. Walker of England, and William Black of Livingstonia are unfamiliar names to most readers of modern missionary literature. They were, however, men of God who accomplished noble and lasting work. Their names and achievements should be kept alive in our hearts and minds. Most of them were foundation builders.

The biographies of such men as

James Stewart, of Lovedale, would have been more valuable had they been brought up to date, and the usefulness of the volume would have been increased by some additional statements covering the progress of work in fields where these men labored. The greatest value of the books is its contribution to missionary biography.

South America: a Mission Field. By Bishop Thomas B. Neely. 16mo, 107 pp. 25 cents. Jennings & Graham, Cincinnati. 1906.

This compact, readable little volume by Bishop Neely describes the country, people, religion, and missions of South America. The book does not go into detail, except with reference to some of the phases of Methodist work, but the broad outlines of the picture show the failure of Roman Catholicism to establish righteousness and save souls, and Bishop Neely forcibly brings home the duty of Christians in America to evangelize this neighboring sister continent.

Israel's Inalienable Possessions. By David Baron. 12mo, 93 pp. Morgan and Scott, London. 1906.

Here is a powerful plea for Israel, the people of God. The author is a Hebrew who has found life in Christ, and who is devoting his life to the salvation of his fellow Israelites in London. Israel's inalienable possessions are the promises of God, which include the blessings of Abraham and its salvation through Christ. May Christians read Mr. Baron's plea and be stirred to more zeal for the salvation of these people to whom were committed the oracles of God.

The Haystack Centennial. Illustrated. 8vo, 364 pp. $1.00. The American Board of Commissioners for Foreign Missions, Boston. 1907.

This remarkable gathering at North Adams and Williamstown deserves a lasting memorial. The personnel was unique and representative, the addresses were powerful and effective, and the results are now being felt in the impetus given to missionary study and active cooperation among laymen and young people.

We do not agree with all that was said on the platform of the Convention, but there is a wonderful amount of information and inspiration in the addresses and in the very purpose of the gathering. Especially worth reading are the words of Dr. Edward Judson, on "Evangelization of the World"; of Dr. S. M. Zwemer, on "The Price of Missionary Success"; of Dr. A. J. Brown, on "The Future of Missionary Work"; and some of the brief addresses by native Christians from foreign fields. There are also many stirring reports from the front.

Doctor Alec. By Irene H. Barnes. Illustrated. 12mo. 200 pp. 1*s.* 6*d.* Church Missionary Society, London, 1906.

Young people will read this story with interest. It contains many interesting incidents from foreign lands, quaint and inspiring words and acts of children who have learned of missions and have worked for the great cause. Boys and girls write essays on Persia, tell stories of Japan, read letters from India, or have missionary meetings to study Africa. There are here many suggestions which will prove helpful to those who wish to interest young people in world-wide work.

Miriam: A Romance of Persia. By Samuel G. Wilson. Illustrated. 12mo. 122 pp. 75c. The American Tract Society, New York, 1906.

Doctor Wilson, the author, has lived and labored in Persia, and has seen the dangers and opportunities and opposition that confront girls who would escape from the blight of Islam. In the form of a romance he tells the truth. Facts and incidents from real life are woven into the experience of a girl who attends the mission school and is rescued with difficulty from the evil designs of a Mohammedan "saint." The story is entertaining and gives a clear idea of missionary life.

My Old Bailiwick. By Owen Kildare. Illustrated. 8vo. 313 pp. $1.50. Fleming H. Revell Co., New York, 1906.

These stories of life in the lower East Side of New York come from the heart and head of a man who has lived there and who knows the people of whom he writes. They are vivid and varied pictures of tragedy and hardship, of degradation and sin, of love and regeneration. One can not read them without feeling drawn to these unfortunate dwellers in slumdom. The book broadens one's view of life and of mankind. Most of the pictures are not pleasant but they are true to life.

Conference on Sunday-schools and Missions. Pamphlet. Young People's Missionary Movement, New York, 1906.

The conference at Silver Bay last summer marked a distinct step in the missionary movement. This report gives important addresses by Dr. John F. Goucher, Hon. S. B. Capen, S. Earl Taylor, Dr. A. L. Phillips, and others. There are also printed the discussions on the place and plan of mission study in the Sunday-schools. Already the effect has been felt. Those who are interested either in missions or in the Sunday-school should procure a copy of this report and make use of its suggestions and excellent bibliography.

Geronimo's Story of His Life. By S. M. Barret. 12mo. $1.50. Duffield & Co., 1906.

This biography is a valuable addition to Indian literature, being written from the Indian standpoint. The story of this famous Apache chief is recorded by the superintendent of education in Lawton, Okla. Geronimo is still a military prisoner as he has been for the past twenty years. One is imprest with the restraint with which the story is given as the Indian told it—a reserve of which the average Anglo-Saxon would be incapable. The tale of savage attack when on the war-path is told with a directness, tho the short recital of the massacre of his aged mother, his young wife and their three little children, shows the strong fiber of the man. Geronimo is now a member of the Dutch Reformed Church and a regular attendant on its services at Fort Sill. He says: "I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian, and I am glad to know that the President of the United States is a Christian, for without the help of the Almighty I do not think he could rightly judge in ruling so many people."

NEW BOOKS

The Blue Book of Missions. Edited by H. O. Dwight, LL.D. 12mo, 248 pp. $1.00, *net*. Funk & Wagnalls Co., New York and London. 1907.

Methods of Mission Work Among Moslems. Papers of the Cairo Conference for private circulation. 8vo, 236 pp. $1.00, *net*. Fleming H. Revell Co., New York. 1906.

Without the Gate. By Rev. W. C. White. 12mo. 50 cents. Lila Watt, B.A., 81 Confederation Life Building, Toronto, Can.

The Sailor's Magazine. (bound volume) 1906. American Seamen's Friend Society, New York.

The Haystack Centennial. The ninety-seventh annual meeting of the American Board. 8vo, 364 pp. Illustrated. $1.20, *net*. American Board, Boston. 1907.

The Sudan. By H. Karl W. Kumm. 12mo. 3*s*. 6*d*. Marshall Brothers, London. 1906.

Life of Isabella Bird Bishop. By Anna M. Stoddart. John Murray, London. 1906.

Through the Heart of Brazil. By Fred G. Glass. Illustrated. 136 pp. Cloth, 50c; paper, 35c. South American Evangelical Mission, London; George R. Witte, East Northfield, Mass. 1906.

NEW PAMPHLETS AND BOOKLETS

Women Students and the Foreign Field. Theological Students and the Missionary Outlook. Trained Teachers in the Mission Field. Student Christian Movement, London.

Prayer for Missions. By Gustav Warneck. Student Volunteer Missionary Union, London.

Opportune Investments in China. By Bishop Bashford. The Awakening of China. By Bishop Bashford. Missionary Society of the Methodist Episcopal Church, New York.

A Passion Flower. By Lucy W. Waterbury. Miss May Leavis, West Medford, Mass.

A Modern Pentecost in China. China Inland Mission, London.

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